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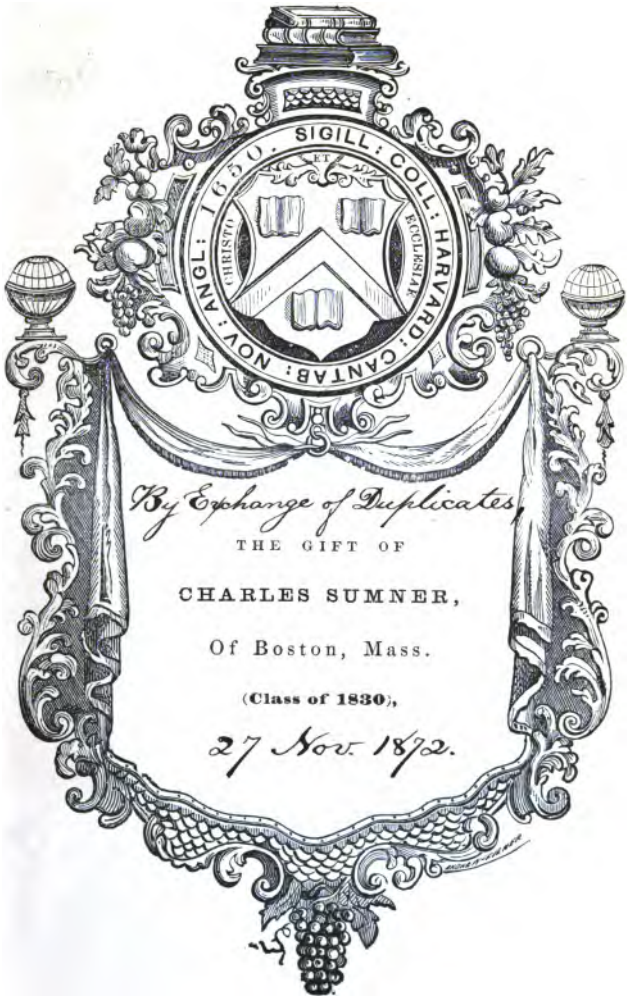

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THE

BIBLE IN THE WORKSHOP;

OR,

Christianity the Friend of Labor.

BY

REV. JOHN W. MEARS.

NEW YORK:
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1857.

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IS RESPECTFULLY AND AFFECTIONATELY DEDICATED

TO

HENRY P. M. BIRKINBINE,

ENGINEER AND MACHINIST,

OF PHILADELPHIA,

WHOSE COUNSEL AND ENCOURAGEMENT HAVE BEEN THE GREAT INCENTIVES TO ITS COMPLETION—WHOSE CAREER HAS EXEMPLIFIED ITS PRINCIPLES—AND THE HOPE IS CHERISHED THAT IT MAY BE FOUND TO APPROACH THE UTILITY, SYMMETRY AND FITNESS TO THEIR END, CHARACTERISTIC OF THE WORKS WITH WHICH HIS NAME HAS HITHERTO BEEN CONNECTED.

PREFACE.

MUCH has been written in a fragmentary way upon different parts of the subject embraced in this volume. By various considerations, the duties of religion have been urged upon the attention of the active classes of mankind. It has been shown that the duties and cares of the secular life in general, are not incompatible with a high Christian character and a rich Christian experience. Excellent little treatises, illustrating in a brief and graphic manner the advantages of religion to the working-classes, have been carried to their doors. The bearing of the Sabbath upon their interests has long been well understood, and to some extent, appreciated by these classes themselves. Other aspects of Christianity, having very decided reference to our subject, are familiar to every student of its nature and history. It has been our aim to bring these detached ideas together, to show their connection and mutual bearing, and by the addition of certain other arguments, which we do not remember to have met with elsewhere, to furnish a tolerably complete, and, at the same

time, familiar and practical view of the friendly relations of Christianity to Labor. We desired to give a view of what might be said to win the ear and heart of the active and the working-classes of men, to the personal claims of the Christian Religion.

The limits within which the work had to be comprised in order to facilitate its practical object, forbade any considerable expansion of the subject such as we were desirous at several points of doing, and, indeed, compelled almost the total exclusion of some of its important branches. This will account for some, at least, of the defects of the book.

We desire here to acknowledge our obligations to the very ingenious, though, in some respects, extravagant and unsound treatise of Mr. Ewbank: THE WORLD A WORKSHOP; of which we have made free use in Chapter V. Also to Rev. Mr. Blakeley's THEOLOGY OF INVENTIONS, a work containing many valuable suggestions on the subject, to which we are particularly indebted in Chapter VI.

September, 1856.

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CHRISTIANITY THE FRIEND OF LABOR.

INTRODUCTION.

This treatise is designed in great part for the intelligent workingman and mechanic of our day. It is designed for those who, by the toil of their hands and the sweat of their faces, gain their bread. It is for those who build our railroads; who dig down the mountains and fill up the valleys; who, with forge and mould, with hammer, chisel, and lathe, convert the crude metal into machinery and into objects of general use; who rear our dwellings, store-houses, and public buildings; construct our ships, and, by great works, furnish our cities and towns with the necessaries of light and water. It is for those who subdue the ground, and who stimulate and develop its secret power to bring forth seed to the sower, and bread to the eater. To this large, deeply-interesting, and increasingly-important class

of our fellow-men, we chiefly desire to speak. To all, in fact, however they may prefer to class themselves, whose daily pursuits call into exercise their active powers and require diligent application, in order to success, our message is directed. Not only the laboring man, so called, but the assiduous merchant and professional man may be gratified to percieve the friendly relations of Christianity to labor; or may need to have their own judgments corrected and their aims elevated by the conviction that Christianity is a Friend to Labor. As truly as the bowed, and sun-burnt, and hard-handed workingman, they need the consolation to be derived from the doctrine which, however inadequately, we have sought to unfold and establish in this volume.

Meanwhile, the people at large, and the Christian public in particular, need to be acquainted with the workingman, in his relations to religion; what religion has done for him, and what, by their own instrumentality, it may still accomplish for his welfare, are matters in which all have an interest, and which, we think, may be found placed in a somewhat different light in this volume from that in which they are usually regarded. As, in fact, there are none whose present comforts and happiness are not interwoven in a thousand ways with the deeds and characters of the working classes, there are none

to whom such an undertaking should be distasteful, or who could be formally warned from the circle of its readers. Nor have we kept out of view the class of persons more nearly associated with the workingman in the relations of business, as the manufacturer, the superintendent, the inventor, the scientific and the amateur workman. Thus, while our chief aim has been the advantage of those who actually and of necessity lay their hands to work, and who feel what is called the curse of labor—the veritable sons and daughters of toil—we have so spoken as, if possible, to win the attention of others, who may assist, in their various spheres, in the noble and important work of Christianizing more thoroughly the laboring classes of our country.

For it is to be observed, that that elevation of our working classes in intelligence and comfort, which we rejoice to see, is not attended with proportionate elevation in piety. The workingman reads the newspapers, often extending his range to general literature, or to some one or more of the natural sciences. Sometimes he is profoundly versed in some branch of learning; sometimes an author or an orator himself. He has enjoyed the advantages of a common school education; he is a frequenter of lyceums and lectures, and sometimes he crowns his opportunities of mental and spiritual training by

union with the Christian church, and by regular attendance upon its services. It may be that with the majority of native-born workmen this is still the case. But a very large portion of the foreign workmen, who make this country their home, have imbibed the bitterest prejudices against Christianity, and the most industrious attempts have been made in Europe and in this country to undermine the faith of this class in Christianity, and as they rise in thrift and respectability, to convert the indifference so prevalent among them into open hostility to religion.* Groaning under the burden of his toils and social disadvantages, especially in the older nations of the world, the workingman is prepared to regard with aversion and to seek the overthrow of any institution which he can be persuaded is the guilty cause of his sufferings. Christianity is so identified with all the existing order of things, and in some of its corrupted forms, has indeed been the cause of so much mischief to the race, that wicked and ingenious men have not found it difficult to throw the odium arising from the sufferings of this class of society upon her. Religion and respectability being often seen in connection with one another, and, moreover, the one

* See Pearson on Infidelity, Part 2d, Chap. 4, page 208, of the small American edition.

being often, as it would seem, affected for the sake of the other, by the prosperous and wealthy, the workingman has been led to identify religion with the oppressions of capital and the disdain of the great. To estrange the workingman from Christianity it has been industriously insinuated to be *unfriendly to his interests*, and to be on the side of those agencies which depress and injure him, which make him an object of greater or less scorn, and which disincline men to content themselves in any of his occupations. We most earnestly deprecate this estrangement. We do not wish to lose the workingman from our churches. We want him in his humility and poverty, but we especially want him when, as now, his well trained bodily powers and aptitudes are gaining the elevation, the dignity, and the efficiency derived from a union with progress in knowledge and in mental training.

To win him, therefore, to Christ and his church, is the principal aim we have had in view; and we have sought to do this by expanding the great truth opposed to the false and malicious view referred to: that Christianity is and has been the friend of the workingman. We have sought to show, that, in her origin and progress, she has honorably recognized his calling; that she has given laws for its proper prosecution; that she stimulates the workingman,

the artisan, and the mechanic to noble and useful performances in his profession, as well as to an upright and honorable discharge of its common duties; that she contributed in great part to the removal of the miserable oppression and degradation under which the workingman labored under the celebrated civilizations of heathen antiquity. We have endeavored to show, that Christianity has befriended him, by bringing religion back from the remote regions of metaphysics, and mystery, by simplifying its great truths, and offering its great blessings equally to the learned and the unlearned; that the most beneficent influences and the most beneficent institution under which the workingman now lives, are the gift of Christianity, and that in a peculiar sense to him; that she is his solace in toil, his defence in temptation, his counsellor in perplexity, the truest, mightiest, faithfulest friend he has for this world as for the next. All of which, we trust, will appear with more or less force and distinctness in the following pages.

Nor will it be foreign to our object, or contrary to our wishes, if the following remarks are construed into a rebuke of that haste to grow rich without labor, and that avoiding and contemning of all toilsome and self-denying ways of attaining a desired object, when any other way lies open or can be sug-

gested by an ingenious and not over scrupulous mind. If we mistake not, there prevails among our youth, and among money-seekers generally, an impatience of those legitimate but more toilsome and gradual methods of accumulating property, which are most promotive of honesty and of the general good. A restless spirit prevails among all classes. Many, while they pursue the calling they have chosen, are weary of its burdens, and are on the alert for some more brilliant and rapid method of acquiring a fortune, which at a single stroke shall free them forever from the necessity of labor. And when a rumor of the surprising success of some neighbor or countryman in a daring enterprise reaches them, or when they have accumulated a moderate sum, laid up from the earnings of a more toilsome occupation, they turn almost with disgust from this as from every legitimate pursuit in life; they embark their all in some one of the numerous schemes of speculation that are always in operation; they expect wealth to flow to them without delay, and with scarcely an effort. This discontent with plain laborious methods of getting a living, and this rush of idlers to the theatre of speculation, find nc encouragement in the spirit of Christianity. That is a spirit of diligence. That requires faithfulness to one's trusts rather than the hazarding of them.

That leads us to look to Providence for promotion rather than to worship at the shrine of chance.

We do not intend in these remarks, to decry or to disparage every scheme, and particularly every occupation, which goes by the name of speculation, as unchristian and immoral. And it would be foreign to our subject to enter upon the discussion of these pursuits, in order to distinguish between the right and the wrong involved in them. It cannot, however, require lengthy arguments to prove, that there are peculiar temptations to fraud and dishonest practices in the career of the speculator. We need only refer the reader to the financial history of the year 1854, for instances of the facility with which avaricious men, inflamed with prospects of sudden gain, may be led into vast schemes of knavery, involving corporations and hundreds of individuals in irreparable disaster. And to our minds the events of that year and similar ones occurring on a narrower scale at all times, are the more deplorable, as indicating a deep and growing distaste among the people for the honest pursuits of labor. They seem to us to say that wealth gotten with the sacrifice of every principle of honor and the irretrievable ruin of character, so that it be gotten rapidly ("wealth gotten by vanity"), is preferable to the slower and

more moderate accumulation of a life spent in legitimate and laborious pursuits; that gilded dishonor is less ignominious than labor!

However this may be, unquestionably the tendency of a large class of persons now-a-days is, as much as possible, to avoid all occupations requiring the regular and continuous exercise of the active powers; particularly the pursuits of the mechanic and the artisan, as undesirable, as plodding, and as tedious. Such prejudices are not only groundless, but are injurious to the individual and ominous of evil to the community in which they prevail. Habits of diligence, thrift, and honesty will be discouraged, and the seeds of extravagance and decay will be sown among the people that shun labor as tedious and despicable. On the contrary, it would, in our judgment, be a praiseworthy act for one competent for the work, to endeavor to diffuse throughout all classes of the community, a sentiment of respect for labor, as something truly noble and worthy of any one's pursuit, be he prince or beggar; be he millionaire or penniless; as something too noble to be brought into serious comparison with the unscrupulous practices of greedy speculators; as something whose gains may be contemplated with a satisfaction unmingled with self-reproach, and enjoyed with a zest which the poet represents as

enhancing the delights of the garden of Eden itself:

> "To recommend cool Zephyr, and make ease
> More easy, wholesome thirst and appetite
> More grateful."

To contribute towards maintaining and spreading such views of labor among our countrymen, is another of our objects in the following treatise. The favorable aspect of Christianity to labor being made to appear, it will follow that the wild, unscrupulous undertakings into which men are led, in the hope of escaping the necessities of labor, are opposed to the spirit of that religion—are unchristian.

CHAPTER I.

EXTERNAL ASPECT OF CHRISTIANITY TOWARD THE WORKINGMAN.

Preliminary Inquiry—Manner in which the Revelation of Divine Truth was made—No favored Class of Agencies—Workingmen also employed—Preference shown for Practical Talent—Practical Talent of the Jewish Nation—Late rise of Philosophy among them—Their History as an Industrial People—Early Obstacles—The Tabernacle in the Wilderness—The Temple and the Era of Solomon—"Pools of Solomon," and other Remains—Arts and Tools mentioned in connection with Idolatry—Agriculture their chief Occupation—Proofs yet remaining of their Zeal in this department—Approach of the Christian Era marked by an Increase of the Industrial Spirit.

THE true aspect of Christianity towards the workingman is to be learned chiefly from an examination of her doctrines, arrangements, and general influences upon society. These must form the principal material of our discussion. Yet a surmise as to the character and bearing of the religion may be raised, before we reach the principal stage of the inquiry, by observing the form and manner of its appearance in the world. In this we already discover decisive indications of friendliness to the workingman. In

this it is clear that the workingman's occupation is not despised in the Bible. The high position there assigned to him is utterly incompatible with those mean and low associations which, in the minds of some, are associated with his calling. Rather does it gain a new and extraordinary dignity, associated as it there is with the agencies providentially chosen for the introduction of revealed truth into the world.

This revelation was not made to man through angels or any superior order of beings. "Holy men of God spake as they were moved by the Holy Ghost. Nor did these "holy men" belong to or constitute a caste among their fellow-men. Revelation did not come through a school of philosophers, as the professed inquirers after truth, or the acknowledged guides of the people in questions of this nature. Nor did the honor and privilege of filling such an agency between God and man devolve, as might have been expected, upon the priests of the then existing religious systems. God's plan was widely different from one which would have required such instrumentality. He saw fit to communicate his truth to man, not in abstract propositions such as required the disciplined mind of the scholar and the philosopher to comprehend, but in the most simple and practical manner. He did not use hard sayings which a priesthood might appropriate to themselves,

dealing out to the people such portions, attended with such explanations, as they pleased. His revelation was Urim and Thummim: Light and Truth; a Scripture, no part of which is of private interpretation. He chose to reveal his truth in connection with, and illustrated by, the ever-varying facts and events of the every-day life of men. And Revelation is not a system, but an ever-widening stream of truth, imparted through numerous individuals occupying various epochs in the course of history, and following no single occupation in life. No one class of persons was more necessary than another in the plan of Revelation. That truth which all could comprehend, and which was equally adapted to the wants of all, could as well be communicated by one inspired agent as another, irrespective of his particular pursuit in life: the only thing requisite being, so far as we can discern, the possession of a good mind naturally, and of piety.

Accordingly, we find that to workingmen a share of the honors of this high instrumentality was accorded. They were not despised or overlooked, as by their occupation disqualified for performing such an exalted part. Nay, more; as the practical side of religious truth is to this sphere of being by far the most important, it would not be surprising, if men of practical habits and tendencies were preferred as

instruments of the Spirit, to mere abstract reasoners and philosophers. Looking now more closely at those who were employed by the divine Spirit in this business, and first at the nation to which they without exception belonged, we not only find instances of the employment of simply practical men, but a *decided preference* for such talent over that of mere scholarship and abstract thought. The Hebrew nation, from which the sacred writers were chosen, was not at all distinguished for its tendencies to philosophy and abstraction. It was a nation of practical men and moralists, but not characteristically of retired thinkers; while there were thinking men among them, they generally employed their meditations upon questions of life and conduct, and expressed themselves in short sententious sayings, or in the language of reproof and exhortation. It was not until quite late in their history, and after contact with the more philosophically inclined of Eastern nations—i. e., after the exile—that a corresponding tendency is clearly developed in the Hebrew mind. The Alexandrine school of Hebrew thinkers, of which the greatest ornament was Philo, came into existence long after the close of the Old Testament canon. This great philosopher did not flourish until the 40th year of the Christian era. And the profound occupation of the mind with trains of thought, and the

inquiry after first causes, is not in any sense natural to the Jewish mind, as it is to the ancient Greek or the modern German. Such a nation, therefore, whose habits were active, and whose meditations never became transcendental, was selected by the divine agent as the medium of its communications to men. It was a nation of workers in which the Scriptures appeared.

The incessant wars and internal confusion which the nation underwent in settling itself in the promised land, operated to check any considerable manifestation of mechanical activity among them during the early part of the Old Testament era. While the Egyptians were producing their innumerable works of art on a magnificent as well as a minute scale, while rearing colossal sphinxes and columns, and turning out the most exquisite vessels for the toilet and the table, Solomon was procuring hewers and builders for his temple of the Phenician Hiram, and sending into Egypt itself for a chariot, and for linen yarn. At one time in the life of Samuel, we learn that there was not a smith to be found in all the land of Israel, and that the Israelites were obliged to resort to the smitheries of their enemies, the Philistines, even to have their implements of agriculture repaired. This, indeed, was an exceptional case; the Philistines having, in one of their recent conquests,

entirely cleared the land of these artificers, so that the Hebrews might have no means of providing themselves with weapons of war, and their subjugation be thus more complete. The fact as narrated, however, warrants us in supposing that the number of such workmen could not have been very great previously, and that there was little disposition to fill their places with new ones.

Considerable mechanical skill, however, must have been displayed in the erection of the tabernacle in the wilderness. For this, timbers had to be prepared and fitted, and carved and gilded; metals had to be cast, beaten, bored, and engraved; hangings woven and dyed; skins tanned and colored; oils extracted and spices compounded; precious stones polished and engraved; and various articles of furniture constructed. Besides this, the dresses of the priests had to be woven, embroidered, and trimmed with gold and precious stones; all of which was required to be done in the most elaborate manner, according to very minute directions. The head workmen are expressly named, Bezaleel of the tribe of Judah, and Aholiab, a Danite; and with them, it is evident, that quite a number of skillful workmen of the different tribes were associated. "Every wise-hearted man in whom the Lord put wisdom and understanding to know how to work all manner of

work for the service of the sanctuary; even every one whose heart stirred him up to come unto the work to do it." "Never before had there been seen such workmen, and never since has there been such perfection displayed in filling up the individual details of a stupendous design."

Returning to the times of Solomon, it is needless to remind the reader, of the activity and skill and the variety of mechanic arts, necessary to the erection of the great works accomplished in his reign. Not only the temple, with its masses of masonry, its profuse platings of gold, its ornamental carved work, its hangings and furniture; but the house of Solomon himself, which he was thirteen years in building; the immense structure called the house of the forest of Lebanon, larger every way than the temple itself, with its great throne of ivory and gold, the like to which had not been made in any kingdom; and the house built for the residence of his wife, the daughter of the king of Egypt; all of these were built in the most substantial and splendid style, of costly stones within and without, from the foundation to the coping; the foundations being wrought with equal care, but from huge masses of from twenty to twenty-five feet in length, and of proportional thickness. If we are to credit Jose-

phus, the foundation-stones of the temple were mortised into the rock, and the stones of the superstructure so nicely joined that the interstices were not perceptible. The lower courses of ancient masonry, which still exist below the more recent Mohammedan structures, supposed with good reason to be the veritable remains of this first temple, have been pronounced the finest specimens of mural masonry in the world, presenting an unrivalled combination of vastness in the material, and accuracy and finish in the workmanship. The mysterious city of Baalbec, at the foot of Mount Lebanon, of which the Arabs have a tradition that it is the work of genii under the direction of Solomon, presents similar instances of the skillful employment of vast masses of material. Among them are two courses of enormous blocks of stone, quite celebrated among travellers, the *upper* one of which is composed of three blocks, which together measure one hundred and ninety feet, being each over sixty feet in length and twelve feet in breadth and thickness. The resemblance of this wall to the remains of the temple of Solomon, is said to be quite striking. In the neighboring quarries, from which the stones were cut, and which, tradition says, are the same from which Solomon drew the materials for his structures at

Jerusalem, is a stone hewn out, but not removed, of much greater dimensions than any which have been mentioned.

The mechanic arts were not so far advanced in Israel, at this time, as to furnish a master workman capable of superintending these great works; and when everything was in readiness for commencing, Solomon was compelled to apply to Hiram, king of Tyre, for such an individual, as David himself had applied, some years before, for masons and carpenters to build him a house. Nevertheless we are informed that there was, at this time, an extraordinary number of craftsmen, acquainted with the various arts requisite in building the temple, assembled in Jerusalem, who, as we are led to understand, were gathered from the body of the people themselves. "Moreover," says David, in his charge to Solomon, "there are workmen with thee in abundance, hewers and workers of stone and timber, and all manner of cunning men for every manner of work." And Hiram's builders and Solomon's builders are expressly spoken of, and distinguished from, one another.

In order to comprehend more fully the position of the Israelites in this respect at this period, we must remember that these manifestations of mechanical activity took place 1,000 years before the Christian

era, nearly 3,000 years ago; that when these splendid structures were ascending, and the fame of Solomon, in consequence, was spreading over the adjacent countries, the Grecian states existed only as nomad tribes, and the Roman name and the elements of the Roman nation were not yet in being; that less than five hundred years had elapsed, since the Israelitish people escaped from a state of grinding servitude, and that, not until the reign of the preceding monarch, had they gained anything like an undisputed sway over the country they occupied. Only the very ancient kingdoms of Egypt and Assyria, ancient at the time of the Exodus, have left behind them proofs of superiority to the Hebrews in mechanic arts at this age.

After the building of the temple, the Israelites seemed to have become quite independent of the neighboring nations, at least in carrying forward the public works, from time to time, required. Thus, the age of Solomon was not only renowned for the wealth and magnificence of the court, or for the great commercial enterprises to which it gave rise, but for the inauguration of the era of independent mechanical skill in the Israelitish nation; a matter equally important with the others, and in its beneficent influences, probably, much more enduring, especially as Solomon's commercial schemes ap-

pear to have received but little attention from his successors. We hear, more than once, of the temple undergoing considerable repairs, all of which were undoubtedly the work of Jewish carpenters and masons. Here, too, the labors of King Hezekiah to supply Jerusalem with water from the neighboring water-course of Gihon, should be mentioned; although little precise information on the subject is given, and little or no remains of the works have been found. It seems that he built two pools on the southwestern side of the city, and, by a conduit from the upper one, brought water within the city walls. Dr. Robinson in his Researches did light upon a reservoir in the corresponding portion of the city, still going by the name of Hezekiah's Pool. Still more deserving of notice, as illustrations of the mechanical activity of the Israelites at an early period, are the celebrated "Pools of Solomon," as they are called, still existing in good preservation in the vicinity of Bethlehem. These remarkable reservoirs, of which there are three, are partly hewn out of the rock, and partly constructed of masonry. They are situated upon sloping ground, one above the other, each on its own level. They are of irregular shape and of different size, but each of very considerable dimensions. The measurements given by Dr. Robinson, who visited them, are as follows:

Lower pool: length, 582 feet; breadth, 148 to 207 feet; depth, 50 feet, and 6 feet of water. Middle pool: length, 423, by 160 to 256 feet; depth, 39 feet, with 14 feet of water. Upper pool: length, 380 feet, by 229 to 236 feet; depth, 25 feet, with 15 feet of water. Their united capacity is therefore about equal to that of the seven reservoirs attached to the Fairmount Water-works in Philadelphia. They are so connected, that only the surface water is allowed to flow off from the upper to the lower basin, thus allowing two opportunities for the impurities to settle before being drawn off for actual use. There are, indeed, conduits leading from each basin to the main aqueduct, so that, in time of scarcity, water from either basin could be procured. The embankment of the lower cistern is finished with a sluice, permitting the water to be drawn off occasionally. They are all lined with a thick layer of hard, whitish cement, and a flight of steps leads to the bottom of each. Not only do these cisterns remain, as a monument of the enterprise and skill exhibited by Jewish builders at an early age; but the aqueduct leading from them into the city of Jerusalem, is still easily traced in the greater part of its course, winding through a very uneven country, sometimes above and sometimes below ground, until it crosses the depression on the western side of

the city on a series of arches, and is finally lost in the ruins. Its length is estimated at from thirteen to fifteen miles. These remains are said to exhibit an acquaintance with the principles of hydraulics, which we could not have expected among Hebrew engineers. The stones of which the pipe is composed, are mortised together, with a fillet interposed, to prevent leakage, and united with a cement so firm that they will sooner break than separate. The whole is covered with an arch or layer of flags, strengthened by the application of a peculiarly strong mortar, "being endued with such absolute firmness as if it had been designed for eternity."

The age of these works is unknown. No distinct mention is made of them in the Scriptures. Tradition ascribes them, emphatically, to the time of Solomon, and numbers them among the great works of that most powerful and enterprising sovereign. No other period has been assigned to them. All agree that they are of great antiquity, and nothing conclusive is advanced to hinder our assent to the tradition.

In the accounts which are given, chiefly in the prophets, of the spread of idolatry among the Jews, many allusions are made to the various mechanical pursuits, brought into exercise by the manufacture of idols. Carpenters, founders, goldsmiths, ironsmiths, and gravers are mentioned, in a manner which shows

that they were familiar classes to the prophets' contemporaries. The number of their tools thus casually mentioned, and the few hints thrown out as to the manner of using them, show to what a degree of finish these ungodly works were carried. The anvil, hammer, and light-axe of the smith; and the line, scribing instruments, planes, rough and fine, and compass of the carpenters, are, in this incidental manner referred to in Isaiah. In Jeremiah, we have particular mention of the potter's wheel; but the numerous allusions to pottery and the potter's art, in different parts of the Old Testament, prove them to have been familiar to the Israelites at all stages of their history. Craftsmen and smiths are mentioned among those persons whom Nebuchadnezzar selected to carry away, in accordance with the practice of the Babylonian kings, from conquered Judea into various portions of his own empire, some of whom contributed, by their labor, to the splendors of "that great Babylon," which he built.

But undoubtedly, the principal occupation of the Israelites was agriculture. With considerable varieties of soil, we can confidently assert that the land gave good encouragement to the labors of the husbandman. Under the glowing heats of that latitude, with a certain amount of irrigation during the dry seasons of summer and autumn, vegetation advances

with great rapidity. The same field will bear a crop of wheat in May, and of peas, beans, &c., in autumn. Several of the trees are continually bearing flowers and fruit at the same time, in all their stages. These and like evidences, are not wanting now of the natural capabilities of the soil; but it would be unfair to judge of the natural features of a country, by those which present themselves after near 2,000 years of neglect and misrule. If we allow ancient historians and native Jews to render testimony as eye-witnesses, and if we consider the immense population once sustained in the bounds of this narrow territory, 180 miles long by 100 miles wide, we shall necessarily conclude the capabilities of the soil to have been very great. That the Israelites made diligent use of these advantages, and struggled to overcome the obstacles of a dry climate and frequently a rocky surface, is clear, both from written testimony, and from remains yet extant of their labors. Ruined walls of ancient terraces are still found on the steep slopes of the mountains; forms of cisterns also, in which rain-water was collected, and traces of canals by which this water was distributed over the fields. It is not necessary to introduce here, any considerable portion of the unanimous and extended testimony of Scripture, upon the general employment of the Hebrew

people in agriculture.* Their laws, their sacred observances, their divine songs; in fact, their whole literature abounds with references to this topic. It was viewed as an honorable employment, and as in no way conflicting with the conditions necessary for the exercise of the prophetic office, or for the reception of divine communications generally.

Gideon was threshing out his grain with his own hands, when the angel announced to him that he was the destined deliverer of his people. Saul, the king, was returning from the field with his plough-team before him, when he received news of the critical condition of a besieged Israelitish city, and gave orders for its relief. Elisha was ploughing a piece of new land, probably, judging from the number of animals in his team, when his call to the prophetic office reached him. Boaz, the ancestor of David, mentioned with so much honor in Scripture, was a

* The figures given in 1 Kings, v. 11, and 2 Chron. iii. 10, convey an idea of great agricultural resources in Solomon's kingdom. It seems that this monarch supplied Hiram's household annually with 180,000 bushels of wheat, and 180 gallons of olive oil; also furnishing for Hiram's workmen 180,000 bushels of wheat and barley each, and 18,000 gallons of wine and oil each. Besides this, we must reckon the large supply necessary for his own woodmen and draftsmen, at the same time.

wealthy farmer, who gave his personal attention to the work of the farm.

As we draw nearer to the Christian Era, we discover that the active tendencies of the Jewish character do not diminish, but rather increase. Although great and increasing attention is given to the study of the Law, we find no disposition manifested unduly to exalt such pursuits at the expense of others which are more practical. On the contrary, we find the masters of the law, the Rabbi, inculcating, in very strong terms, the duty of bringing up children to an acquaintance with some useful handicraft. We find such language as the following, current among the popular maxims and sayings of the nation: "What is commanded of a father toward his son? To circumcise him, to teach him the law, to teach him a trade." "He that teacheth not his son a trade does the same as if he taught him to be a thief." It is said that the arts were carried on by persons of learning, who took a title of honor from their trade.

Thus, it was not deemed necessary, in preparing the Jewish nation for the advent of Christianity among them, to do away with this great feature of their character, or to supersede it by a philosophical and speculative disposition. They were sent into exile, they were chastised for their sin of idolatry, and they came back a comparatively pure people; but the

practical bent of their mind was greatly strengthened under this discipline. They still, under the light of their inspired writings, took the same common sense views of things. They contracted no interest for the abstruse and impracticable questions, in which the Oriental and Grecian mind delighted. There were no mysteries in their views of religion, from which the common mind was debarred. If any discipline was needful as preparatory to their comprehension, it was the discipline of a handicraft, no less than of study in the schools, and of disputations in the assembly of the doctors.

CHAPTER II.

EXTERNAL ASPECT OF CHRISTIANITY TO THE WORKINGMAN.

Particular instructions employed in communicating Christianity to men not chosen from the philosophically inclined among the Jews—Christ not presented in the Character of a Philosopher—A Carpenter and the Son of a Carpenter; learned and doubtless worked at the Trade—Sneers of Infidels beginning with Celsus—Reply of Origen: of Mr. Barnes—Honor done to the Workingman—Paul an intelligent Mechanic—Education: not sent to Alexandria but to Jerusalem—A Tent-maker—His Ministry not inconsistent with the continued pursuit of his calling—At Corinth, Thessalonica, Ephesus—His Hard Palms—Other Inspired Men—Summary of the External Evidences.

THUS the friendliness of Christianity to the workingman appears in the choice which was made, by its author, of the people among whom it should make its first appearance. They were a people by no means unqualified for the exercise of the thinking faculty, but they were characteristically workers, rather than thinkers. And their active tendencies and their declared preferences for works of the hand were deci

dedly upon the increase, at the time when Christianity was introduced into their midst.

If we now inquire more narrowly into the condition and pursuits of *the individuals*, who, in this nation, were chosen as instruments of communicating the truths of Christianity, we shall find the most complete confirmation of the views already advanced. If among the Jews, not those who represented the practical tendency of the national mind, but those few who, (from 325 B. C. downwards) had given themselves to the business of philosophizing, had been selected for this work, our argument could not be sustained. If the agents of the Christian inspiration had been chosen from the Alexandrian school, and if Philo, and not Paul, had been set forward as the prominent interpreter of Christian doctrine, we should have been compelled to admit, notwithstanding its rise in a practical nation, that the tendencies of Christianity were to sympathize rather with the thinker than the worker. Such, too, would be the fair inference, if we had read of Jesus Christ being born in the sequestered abode of some philosophizing recluse, instead of the throng of human affairs as he was: if we had read of his boyhood spent among teachers, and parchments, and records of old philosophy; of his youth spent in travelling to famous schools and seats of learning, and of his ministry as being con-

fined to a select few of the more profound and speculative of his countrymen, gathered around him into a new school of philosophy and morals,

While the promiscuous crowd stood yet aloof.

Such a page of history, familiar enough in the records of the schools, is nowhere to be met with in the history of Christ or his religion. He was born into the family of a craftsman, and was himself brought up, after the manner of his nation, to labor in the same pursuit with his father. He was a carpenter, and the son of a carpenter. And the probability is, that, up to the time of his public ministry, until he was thirty years of age, he followed this useful occupation. The Prophet and Founder, and principal Character of Christianity, was a man of toil. He earned his bread by the sweat of his face. Fully assuming the nature and condition of our race, he underwent with us "the curse," and enjoyed with us the rewards of labor.

We know next to nothing of the history of our Saviour's life, in the period of which we now speak. The eighteen years which intervened from the time of his memorable visit to Jerusalem, and disputation with the doctors, until his baptism, are passed over by the historians with the single remark, that "Jesus increased in wisdom and stature, and in favor with God and man." This was the entire period of his

activity as a workingman. We are told by Justin Martyr that his work was mainly in agricultural implements: a statement not in itself improbable, as his countrymen were principally engaged in agriculture, and as the word in the original may thus be understood. It is not worth while to repeat the fictions, some of them childish and unworthy to the last degree, which were put in circulation to gratify the intense curiosity of the people, as to the particulars of this unwritten period of our Saviour's life. We must be content to remain in ignorance of these particulars; but that ignorance does not affect the fact or the value of the fact, that the Saviour of men, the character which Christianity presents as the hope of the world, as indeed the divine Word dwelling in flesh, was, like the majority of his nation, a worker, brought up to a trade, and actually and diligently engaged in it, till within three years of his death.

Infidels may sneer at this as they have done from the beginning. "The idea that He who made the world should live thirty years in humble life as a poor unknown mechanic," has staggered the faith of many. As early as the middle of the third century, the infidel Celsus, the first writer against Christianity, made this honorable occupation of our Saviour a matter of ridicule. And in the same spirit, but doubtless with exaggeration, he jeers at the fact that wool-work-

ers, cobblers, leather-dressers, the most illiterate and vulgar of mankind, were zealous preachers of the gospel. Origen, who answers his attacks, feels obliged to reply to his assaults upon the manner of life of our Saviour, by a direct denial that any such occupation is ascribed to him in the Scriptures. And doubtless his manuscript copy of the New Testament, read in Mark vi. 3, as a few other authorities do, the carpenter's *Son*, instead of the carpenter; corresponding exactly with the passage in Matthew. Yet no critic of the sacred text now-a-days considers Origen's reading as authentic; they adhere unanimously to the version which makes the Saviour himself, as well as his father, an artisan. In truth, we need no such violent defence as this. The workingman sees nothing objectionable to Christianity in this occupation of its author, but rejoices in it, as a divine encouragement to himself and his fellows, in their life of obscurity and of toil. It casts a ray of beauty around his unnoticed employment; it associates it with the most cheering and exalted ideas, while it detracts not in the slightest degree from the glory of him who consented to it. "The same infidel," says Mr. Barnes, "who sneers at the obscure and lowly occupation of Christ, will loudly praise Peter the Great, of Russia, because he laid aside his imperial dignity, and, unknown, entered the British service as a ship-carpenter, that he might

learn the art of building a navy. If Peter might leave his throne and descend to a humble employment, and secure in it the applause of the world, why might not the King of kings, for an infinitely higher object?"

The aspect of Christianity, then, toward the working man is not equivocal. It has given him the clearest marks of sympathy. It found nothing in his employments inconsistent with its own divine dignity. There can be nothing mean, nothing unbecoming in them, since Christ consented to practise them. In the estimate of Christianity they are noble, and worthy to form a part of the activity of the Perfect Man. The lustre of divinity was not impaired by coming in personal contact with them. Whatever teaches us despite of those occupations, and of the men engaged in them, is not a spirit of Christianity, even though it may claim to be such, and may go by the name.

Another illustration of this affinity of the christian spirit for men of industrious manual pursuits, is the Apostle Paul. Next to the divine Founder himself, this Apostle may, in every respect, be considered the best illustration of the spirit of Christianity. After the Gospel, we should not know to what better source of information upon this subject to apply, than to the wonderful history of his acts and sufferings, and

the transcript of his experience, to be found in the Acts of the Apostles and in his own epistles. There is Christianity, in the completest human embodiment which has been put upon record. And who was this man, thus selected and set forth, as the principal human exemplar and expositor of Christian doctrine and practice? A retired philosopher? A man whose mind had been formed by dialectic training extensively? No; but a man, who, whatever severe discipline his intellect had undergone, had been brought up to the occupation of tentmaking—an intelligent mechanic—so well versed in the business, that at a late period of his ministry, he could rely upon it as a means of subsistence. The education of Paul, indeed, was not partial, but of that universal character, embracing both mind and body, which is most gratifying to contemplate. He was thoroughly taught in the learning of his nation; *brought up*, he says, at the feet of Gamaliel, the most renowned teacher of Jewish law. His teaching, however, was not of that exclusively intellectual character which marked the Alexandrian school; there was nothing in it, calculated to sink or disparage the practical element, in a sea of speculation. Although the fame of Philo was then spread abroad over the learned world, Paul was sent to Jerusalem, and not to Alexandria, to be educated. His training

there tended rather to familiarize him with the law; to familiarize him with the solution of hard questions in morals, and to cultivate in him a readiness and fiery energy in argument, which were of immense use to him as a practical man. He was by no means a dialectician after the methods of Aristotle. Says M. Stuart: "Paul, the greatest logician of all the sacred writers, has nothing that even approaches the *school logic*. Even the Epistles to the Romans, Galatians and Hebrews (the nearest approach to Grecian and modern logic), are widely discrepant from it, in respect to manner."

But it is more to our purpose, to remark upon the industrial pursuit of Paul. He was, by occupation, a tentmaker. This was one into which a native of Cilicia might readily fall; for the material out of which tents were manufactured—goats' hair—was particularly abundant in that province. In fact the Latin name of hair-cloth was *cilicium*, in allusion to the quarter from which it was chiefly derived; and so closely is Paul's native province associated with the name of this material, in which he wrought, that the French, Spanish and Italian languages still retain the term, with the same signification. Its manufacture is still carried on in Asia Minor, and tents of hair-cloth are yet to be seen stretched upon the plains of Cilicia.

Not only was Paul familiar with this handicraft at the time of his conversion and call to the Christian ministry; he afterwards, in the midst of his missionary career, is found earnestly engaged in it, as if it were not uncommon for him to be thus employed. The ministry, upon which he had entered, had nothing in it, inconsistent with such an occupation. Its dignity was not endangered, its character was not lowered by thus coming in contact with a trade. Following the great Apostle, in his first missionary tour to plant the Gospel in the cities of Europe, we find him turning aside from his public labors, and, in the proud, luxurious city of Corinth, sitting down to the humble labors of a worker in hair-cloth, seeking to gain a livelihood in the midst of unfriendly heathen, by the work of his hands. On the same tour, in the city of Thessalonica (now Salonica) he himself tells us, that he prosecuted such labors both night and day. Anxious to be independent of his hearers' support, in order that his motives in preaching the Gospel might not be questioned, and desirous of leaving an example of diligence, that none could gainsay, behind him, he remained at his occupations even after the regular hours of toil had passed. That surely was an interesting spectacle, well worthy of reproduction by the painter's art. Paul the Apostle; not a whit behind the chiefest of the Apostles: the most dis-

tinguished human character in the annals of Christianity; surrounded by the implements of a common human occupation; having toiled until the sudden departure of twilight, now lighting his evening lamp, and returning with ardor to his unfinished task. What authority and propriety would there be in those injunctions, addressed to the Thessalonians, who had actually witnessed such labors, on the part of the writer. "For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work and eat their own bread."

At a much later period of his ministry, while engaged in preaching to the promiscuous classes of hearers in Ephesus, to the disciples of John the Baptist, to Jews, to sorcerers; as well as in disputing with sophists and rhetoricians in the school of Tyrannus; we learn, from one of his letters written in this city, that his manual occupations were not laid aside. "Even unto this present hour we labor, working with our own hands." And a touching illustration of the laborious character of his life occurs still later, in his farewell address to the Elders of the church in the

same city. That address, so full of true pathos and so characteristic of Paul, who could freely allude to his own life and conduct with perfect delicacy, closes with an appeal in behalf of the poorer Christians, in which the hearer is exhorted to work with his own hands, if need be, in order to be in circumstances to render them assistance, rather than himself to become helpless and burdensome to his brethren. He reminds them of the words of the Lord Jesus; how he said, "It is more blessed to give than to receive." But he would chiefly call to their minds his own example: his own entire and notorious freedom from covetousness or idleness, or from any disposition himself to live upon, or to dispense to others, what was not clearly his own—the fruits of his own exertions. "Ye yourselves know that *these hands* have ministered to my necessities, and to them that were with me." And the phrase "these hands" indicates an accompanying gesture, as if the members were held up to view, so that, in their hard and toil-worn condition, every spactator might have unquestionable proof of the truth of his assertion. Yes, those hands that were stretched forth in appeals to governors and kings; those hands whose movements added emphasis to the most effectual discourses in behalf of Christian truth; which executed the first Christian writings that have come down to us,

the fullest, and, in a doctrinal point, the most important, portions of the whole New Testament, were likewise so familiar with toil, that they could be held up before an audience of the chief men in the church of Ephesus, as visibly confirming the claim of Paul to industry, self-denial, and an honorable independence of others.

Concerning other persons, honored as was Paul with the office of inspired teacher under the Christian dispensation, little of a personal character is known. Four of Christ's apostles were originally fishermen, engaged in different parts of their occupation when called to the ministry, and found pursuing it after his crucifixion. Three of them were authors of inspired books, namely: John, Peter, and James. Luke was a physician; Matthew was a collector of taxes. Without endeavoring, however, to collect any additional facts or surmises, which must be scanty and uncertain, let us remember that the evidence we have already collected, is abundant and convincing, in reference to the two most illustrious characters engaged in the Christian dispensation. It is enough for us to recall the first thirty years of the life of Christ, spent under the roof of a craftsman, and partly occupied in the trade of his father; or, to picture to ourselves the diligent tent-maker, Paul, pursuing his labors by

night and day, in order to assure ourselves of the favorable aspect of Christianity to the workingman. At least equally, if not specially, to him, in comparison with other classes, the precious word of God is directed. True, in such books as Job, Ecclesiastes, and the Gospel of John, the philosopher seems to be specially addressed. True, kings, judges, and priests, a law-giver and a physician were among the agents of the divine Spirit. True, there is a divine power of adaptation in the truths of the book, by which all men and all classes of men are reached, and their natural image found in it as in a glass. We would not seek to deprive others of the blessed and comforting provision which they enjoy in the Gospel: we would encourage the workingman to distinguish and to claim his portion with the rest, while we feel authorized to add, from the facts already brought forward, that the choice, made among the nations and among individuals, of instruments for the communication of this Gospel to men, betrays a decided preference and sympathy for the active classes—for those whose characters and habits of thought are formed under the influence of some manual employment. Such, unquestionably, were selected in marked instances for this work; and the fair inference is, that the divine author of Christianity looks with interest and approval upon these active classes

of men. The whole authority of this revelation, from the manner in which it was given, goes to elevate our ideas of such employments, and to cheer and encourage such as are engaged in them. And the accusation made against Christianity, that its spirit and tendency are unfavorable to the best interests of the workingman, is thus very much undermined already, before we come to inquire into the merits of the case. He who remembers the divine Jesus as himself a craftsman, and Paul, the Apostle, as a tentmaker, will be slow to credit any such charge against the religion they taught.

CHAPTER III.

FALSE IMPRESSIONS REMOVED.

Christianity encourages the Workingman in his Sphere—Two Popular Impressions to the contrary—Religion supposed to require a tranquil and secluded Life—The Monks not true Representatives of practical Christianity—Active Life necessary to its Culture—Wilberforce an Example of Piety, exercised in, and by means of, public engagements—The other Error: that Labor is a Curse—Nothing in mere Labor bearing the Impress of a Curse—Labor in Paradise—Difference, resulting from the Fall, to be ascribed mainly to Sin—How Sin fulfills the Curse—How Christianity neutralizes it.

THE character itself of the Religion, thus committed to a working nation and to workingmen, requires next to be considered.

What is important here to be shown is, that Christianity encourages the workingman in his own sphere; that it encourages him without making him discontented; that it represents to him his own Calling as sufficiently noble to become the Theatre of his ambition, and endeavors to call out his energies and abilities, for the advancement of that Branch of Labor, in which he is engaged. It is not by abolishing labor, or by taking away the necessity for it,

that Christianity appears as the friend of the laboring man.

Certain ideas and tendencies attributed to Christianity, of a contrary character, however, must first be examined.

It has not been uncommon to regard Christianity as favorable, rather, to a life of meditation and inaction, and its various duties as liable to be seriously interrupted by the active pursuits of the workingman. So far from promoting the interests of the workingman, the adoption of the Christian religion would seem to require first, the abandonment of such uncongenial occupations. Consequently, the universal spread of this religion would probably be attended with the entire disappearance of the active classes from the earth. It would work an astonishing change in the appearance of things. The hum of machinery would be silent; the whir of spindles, the clank of the anvil, the stroke of the hammer, the confused noises of chisel and file and lathe, of plane and saw and mallet, the roar of furnaces and the rumbling of vast engines would cease. The workshop would be deserted, and the railroad consumed with rust and decay. A Sabbath stillness would reign around, broken only by the voices of worshippers, passing their existence in acts of devotion:

"Prayer all their business, all their pleasure praise."

And the Christian workman who feels his occupation to be burdensome, it may be, looks forward to this abolition of labor, as the very blessing which the universal prevalence of Christianity will bring to his class.

Certainly, many picture to themselves a state of things much resembling this in heaven, the world to which all Christians aspire. And it must be confessed, that the conduct and writings of many Christians, particularly in the earlier history of the church, left the impression, which has not yet lost its influence, that such a suspension of worldly activity as above described, is most favorable to the promotion and growth of personal religion. These persons, not being able to bring the world to their opinions, fled from all intercourse with men, and surrounded themselves, as much as possible, with the unbroken quiet of a continual Sabbath. To them the common pursuits of men were tainted with sin, and dangerous; calculated to draw them from communion with God and the culture of Christian virtue; noisy and confusing to the flow of their meditations. The extremely hostile attitude of the heathen world contributed not a little to the strengthening of this tendency to seclusion and to anti-social modes of life. Many of the native principles and appetites of the soul were

viewed with disapprobation, and not only excessive indulgence, but rational and proper degrees of gratification, were proscribed as unfavorable to the perfection of the Christian character. So, a single life was highly extolled; severe fasting was practised, and the body tortured into the most ungainly postures. Some even went so far as to stand upon the tops of high pillars, as much as sixty feet from the ground, maintaining their posture with incredible persistence, day and night, for a number of years. These were extreme cases; but the whole monkish movement left an impression in regard to the nature of Christianity, not yet entirely effaced, and, in fact, meeting with a certain amount of sympathy in the minds of some Christians; all of which is wrong and injurious. The Christian religion is not such a principle that solitude and the abandonment of one's ordinary pursuits are necessary to its culture. Society and all the domestic relations of life are not to be broken up, and the great native tendencies of the human spirit utterly subverted, before it can prevail. The best and most correct presentations of this religion are given in active life, in the midst of secular employments. If we seek a pattern of Christianity among men, let us look, not at the monks in their seclusion, their inactivity, and their filth, but much rather at Paul, working with labor

and travail, night and day; hardening his palms by constant handling of the coarse hair-cloth; making it into tents for the markets of Ephesus, of Corinth, and of Thessalonia.

It will hereafter be made to appear that, the Bible, in express terms, expects and requires, as necessary to completeness of character, that men, in various active pursuits, instead of withdrawing from them, should practise diligence and avoid idleness. It encourages the diligent with hope of reward, and threatens the sluggard with loss of all good. It will also be shown that men not only may practise the duties, and cherish the spirit, of Christianity, in a secular calling, but that Christian principle *obliges* them to practise it, and to promote its advancement; and that, in such a calling, one may and ought to recognize a revelation of the divine will towards one's self, and a means for the daily cultivation of one's own Christian character. Religion has been well described as the "universal art:" the art of being and of doing good, which can be practised equally well in every sphere of life; nay, which requires an active sphere in order to its free and legitimate exercise. "No man can become a soldier by studying books on military tactics in his closet; he must, in active service, acquire those habits of coolness, courage, discipline, address, rapid combination, without which

the most learned in the theory will be but a school-boy soldier after all. And in the same way a man in solitude and study may become a most learned theologian, or may train himself into the timid, effeminate piety of what is called the religious life. But never, in the highest and holiest sense, can he become a *religious man*, until he has acquired those habits of daily self-denial, of resistance to temptation, of kindness, gentleness, humility, sympathy, active beneficence, which are to be acquired only in daily contact with mankind. Tell us not, then, that the man of business, the bustling tradesman, the toilsome laborer, has little or no time to attend to religion. As well tell us that the pilot, amid the winds and storms, has no leisure to attend to navigation; or the general, on the field of battle, to the art of war."*

If there are examples of piety, which cannot be questioned, among the recluses of ancient and of modern times; such as was that of Bernard, who was "a monk with his whole soul;" or that of Pascal, who utterly renounced the pursuits of science, in which he had become distinguished, in order to seek the one thing needful; yet there are instances, equally indisputable, of the attainment of a high degree of Christian excellence and of inward piety in the midst

* Caird's Sermon.

of worldly responsibilities. Those responsibilities were not evaded or endured with impatience or repining, but were regarded as opportunities providentially afforded for practising some of the highest duties of religion. Thus Wilberforce, after a youth wasted in frivolity, and a public career of some years, without any noble object or valuable result, did not deem it necessary upon his conversion, to turn his back on society, or to renounce his seat in Parliament. "He looked out for a work of his own, for something which he might do as one whose character was in all things professedly Christian, and who believed that it was as God's servant alone he could take a share in the government of Great Britain."* The two great objects which, in his journal, he tells us God Almighty had set before him, related both to society and to public life. They were "the suppression of the slave trade and the reformation of manners." Thus was the leading of a godly life found compatible with the most arduous undertakings in a public sphere. Thus was a public sphere employed as the honored means of accomplishing the will of God, and of exhibiting a truly religious spirit. Wilberforce was not less distinguished for the fullness of his Christian experience, and for a knowledge of the

* Baynes's Christian Life.

interior nature of Christianity, than for the success with which he managed the great public questions which he had felt called upon to argue.

Another error which has been in the way of right views on this subject, is the notion that Christianity teaches that labor is a curse—is part of the miserable results of the fall, and may be expected to pass away with all the other evil consequences of that event, in the final success of our religion. "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread." The inference frequently drawn from this passage is, that a direct curse has fallen upon the earth, affecting its innate quality and diminishing its fruitfulness; and that the entire sphere of human activity was now so transformed, that from a life of delicious ease in a garden of exuberant and miraculous fruitfulness, it became a long and arduous struggle of the active powers against necessity and want. While, under the original arrangement, man may indeed have had occasion to employ himself in moderate tasks, no such result as the development of his industrial powers and tendencies, by close application was to have been expected. Such a view cannot fail to operate to the disadvantage of the laboring classes.

As a result of it, both the workingman and his more prosperous fellow-citizen have come to regard his occupation as under a curse; and this sentiment has created disdain on the one hand, and impatience and discontent on the other. How can that which is cursed come finally to take a high place in the providential arrangements of God?

But the fact is not so. A fair representation of the attitude of Christianity on this subject, would lead to a serious modification of the views thus drawn from the passage. As there is nothing in the passage which can be construed into the pronouncing of a curse upon labor itself, however zealously and energetically performed, so there is nothing in mere labor bearing the impress of a curse. Much rather, the physical frame of man gives evidence that labor was actually designed as one of its indispensable exercises; as a condition of health and soundness. Nor would the limits of this design be necessarily exceeded, if every active organ and faculty were brought into requisition; or if they were tasked day after day to the true extent of their capacity.

It is impossible for us to conceive of labor as a curse, even in some of its more burdensome instances, when we view the well-developed form, the vigorous limbs, the full chest of the laborer; when we note the keen relish of his appetite, and the refreshing sound-

ness of his slumbers. "The sleep of the laboring man is sweet." Contrast this with the delicate look and feeble constitution of the housed student, with his dyspepsia and restlessness, and who will not say that the curse of nature and of nature's God is much rather upon inaction than upon labor?

Whatever is intended in the inspired account of the fall and its consequences, certain it is that Adam, in his innocence, was not exempt from the necessities of labor. "And the Lord God took the man and put him into the garden of Eden, to dress it and to keep it." Gen. ii. 15. We should not expect this to be mere child's play. Nor would such a supposition be warranted by the form of the word in the original. "To dress" would be more closely rendered by *to work*, as the word in Hebrew is the most general one for work and service of all kinds. It is used of Adam after his expulsion (ch. iii. 23): "Therefore the Lord God sent him forth from the garden of Eden, *to work* the ground from whence he was taken." The same action, the exercise of the same faculties afterwards as before, the difference consisting in the elements to be operated on, and in the effects of sin. Ch. iv. 2: "Cain was a tiller (worker) of the ground," &c.

That there is a difference since the fall, and that a curse has fallen upon our active powers, in consequence of sin, we do not question; but that labor

itself, or the necessity for exercising our active powers, is a curse, and, separately considered, a consequence of the Fall, we think can no more be shown than it can of the exercise of the powers of the mind. We believe that in the fulfillment of the curse pronounced upon Adam, the sins of men themselves are the effective agents, at least to a far greater degree than we are apt, without reflection, to suppose. The curse is indirectly accomplished by the voluntary sins of fallen man, perverting the kind arrangements of Providence. We believe that the curse is to be seen in these consequences of sin, both in the individual and in society. We believe that the ground and that all fields of human activity are cursed, not so much by the direct interposition of Deity altering their nature, as by being in the hands and under the management of sinful men. It is the sins of men that have multiplied the necessities of labor, and involved it in circumstances which cause the laborer to toil excessively and unseasonably; which wring from him his sweat, and which crush him with fatigue.

The negligence of the sluggard which suffers his fields to be overrun with weeds, and his fences to fall into disrepair, entails upon him, when he rouses from his idle dreams, or upon the purchaser or inheritor of the estate, a far greater amount of toil than

would have been needful simply to keep it in order. It is not this moderate degree of labor, but just that excess entailed by sin, that constitutes its curse. The overweening ambition of a despotic prince, which can be gratified only by identifying his name with the most extraordinary works, assigns the burdensome task to myriads of his subjects, sets over them cruel taskmasters, goads them to excessive and intolerable labors, and sacrifices their lives with the utmost indifference, in the erection of pyramids, obelisks and temples, and in the digging of canals. The avarice of the planter makes him unmerciful and oppressive towards his slave. The bad passions of men and of nations involve them in prolonged and devastating wars, in which the labors of generations are undone; in which, by the laziness or willful incompetency of officials, thousands and thousands fall victims to fatigue and exposure; in which vast national debts are incurred, heavy taxes necessitated, and the people at home compelled for many years to carry increased burdens on their shoulders, making the toil, which before was of a degree to promote their welfare, now a wearisome burden and truly a curse.

Prior to the fall, the command was given to Adam to "subdue the earth." In this is indicated the province of the industrial faculties of men. This is a work requiring labor, and, for aught we know, would,

under any circumstances, have required it, and that in protracted and arduous efforts. To subdue the earth is to develop its resources in all its kingdoms, and to make them subservient to the glory of God and the welfare of the human race. This enterprise, committed to man before the fall, was not withdrawn from him after that event; but the widely different spirit in which, as a fallen and rebellious creature, he goes about the discharge of his Maker's commission, turns it into a burden and a curse. He sees not and cares not that such grand objects are to be promoted by his labors; he pursues them with no elevating or consoling sense of their aim. His alienated heart and rebellious will and selfish nature render him positively averse from coöperating with the Divine will, and from the furtherance of such designs. Hence the work which, in a holy condition, would have been a delight to him, must now be wrung out of him as out of a slave, or he will never enter upon it. The pressure of daily wants and necessities must be applied, since, in the corruption of his nature, no room is left for the play of holier motives. The various mechanical pursuits and manual employments, by which this great end is to be subserved, are followed so assiduously by fallen man, merely as necessary to accomplishing selfish and worldly objects. Thus the plan of Providence is not frustrated by the fall; thus these toils, unrelieved

by a perception of their exalted aim and tendency, are felt by the natural man to be a burden, and *to him* are a curse, although in fact they have no such character in themselves.

It is in these indirect effects of sin upon man and upon his work, upon the temper of the employer and the employed, that the realization of the curse is chiefly to be found. These and not labor are legitimate fruits of the fall; and Christianity, in undertaking to counteract the evil consequences of that event, finds those sinful propensities, *and not labor*, in its way.

Hence the ground for the assertion that Christianity befriends the workingman, not by removing him from his position, but by removing the oppressive and disagreeable circumstances which attend it; not by elevating him out of it, but by elevating the calling itself and him with it. And this it does effectually, by sanctifying the natures of men and by overthrowing the power of sin in the world. This it does by curing men of idleness and sloth, and by implanting habits of conscientious diligence; by quelling the violent passions of individuals and rulers; by discouraging war; by diffusing light over the world, quickening the inventive and inquisitive faculties of men to discover and subdue concealed powers of nature to their industrial and commercial purposes; by binding the race together in a union of charity and of mutual obligations. This it does by

supplying the workingman with elevated and holy motives in his work; it brings his will into harmony with the will of God; it sets his occupation in a new and cheering aspect; it removes it from the sphere of merely selfish and temporal objects, and associates it with the eternal and supremely excellent plans of Jehovah. It is no longer a curse, since it is promotive of an object which, to his eyes, has now become the most desirable and the noblest of all. So far as it prevails in the community, it encourages the workingman by counteracting and removing those influences and those circumstances—the offspring of sin—which operates to the disadvantage of his calling, which go to make it tasking and oppressive, and which have given rise to the reproachful and unmerited title of curse, as applied to labor. Remove sin out of the world, and it will be found that though its material arrangements and processes be unaltered, the curse will have disappeared.

Either charge brought against Christianity, therefore, of requiring in its practice a state of things too retired and contemplative for the workingman, or of sustaining in its doctrines a dogma so disheartening to him as that the laborer necessarily pursues his calling under a curse, is seen to be unfounded and unjust.

CHAPTER IV.

COMPREHENSIVE SPIRIT OF CHRISTIANITY.

Wide Scope of Christian Charity—Divine Image perceptible in the Working of the Human Faculties, though fallen—When purified, the Secular Activities of Men will promote the Divine Glory—The regenerated Social State—What are the Legitimate Exercises of the Human Faculties?—Examples—Rule—Necessity of Labor to Existence—Of the Workingman's Occupations to all that is desirable in Civilisation—Illustrations—Benevolent Designs of Christianity impracticable without the Aid of the Laborer—Paul—The Modern Missionary—Church Erection—Printing—Bible House, New York.

THE encouragement which Christianity gives to the working classes in their pursuits, arises from the large and comprehensive charity, with which it contemplates the interests and pursuits of mankind generally. By charity we mean here, that enlightened and wide-reaching affection which flows out towards all objects which are conformed to the divine will, or which are seen to be capable of promoting that will. It is a spirit which falls in with the plan of God, as supremely wise and benevolent, and which rejoices over everything in its nature or exercises fitted to accomplish that plan.

Whatever God has made, therefore; whatever powers, faculties, natures, exist and, in their working, follow or reveal the divine purpose, they are viewed with that interest which we call charity, by every enlightened Christian. Man, and whatever truly belongs to man, is the object of the Christian regard. The whole circle of divinely implanted human faculties with all their appropriate exercises and developments; all human interests, and all human pursuits; history, science, art, commerce and labor, in all its branches, fall within the scope of those grand and benevolent designs in the world which Christian charity longs to see accomplished. The active powers of men have indeed been perverted and spoiled by sin, and all that flows from them is imperfect: this Christianity plainly teaches. But perverted as these powers are, the Christian may yet discern in them the remainders of a divine original and similitude. In all their work—in all they have prompted man to establish and to do upon earth, he finds an impression as of some divine force, an imitation as of some divine pattern; feeble and inadequately done, yet perceptible enough to excite interest in the heart of charity. He beholds with admiration, not unmixed with awe, the various instinctive workings of the human faculties, and the indications, however faint, of a divine original

which they exhibit. To his eye they are prophetic of great results. It is true all things in all kingdoms of the universe, brute matter, material force, animal energy, were destined to, and shall work, out the divine will; but these more exalted faculties, assuredly will do it in a preëminent manner.

Let it appear, therefore, that such and such an exercise of the human faculties is legitimate, *i. e.*, in accordance with the divine plan and intention in those faculties: Christianity cannot help but embrace it, exhibit friendliness towards it, encourage its repetition, and impart to it also a share of the blessings it confers upon the human race. So far from requiring the secular activities of men to be suppressed, and making that essential to true religion, it seeks to purify them, to correct their errors, and to bring them under the control of right motives; to bring them back to their legitimate action; to convert them thus into a noble theatre for the more free exercise of the religious spirit. As they were designed for, and are capable of being consecrated to the service of the Lord, the Christian watches and labors to bring about such a consecration.

The divine will is to be wrought out among men by the right movement of these faculties, as well as by prayer, preaching, and labors for the conversion

of men. And in that great plan of Christianity, to regenerate the entire race, and bring to pass on earth the kingdom of God and the doing of His will, as it is done in heaven, each of these faculties will have its part to fulfill, and will receive its benediction. The arts of design, literature, political movements, law, mechanics, agriculture, commerce, all show like disconnected parts of a grand and glorious structure, whose foundations are already laid upon the sure basis of the divine decrees, and whose materials are slowly marshalling, obedient to the same mighty Word, at which,

> The formless mass,
> The world's material mould, came to a heap;
> Confusion heard his voice and wild uproar
> Stood ruled, stood vast infinitude confined.

All the methods of human activity, both secular and religious, in the hopeful view of Christian charity, are one day to be the collected reflection and similitude of the divine will upon earth. The employments of man, now indeed pursued with gross aims and purposes, are destined to become symbols of religious truth. When the earth becomes a temple, and when men everywhere have been admitted to the priesthood of God, in which the ancient rites and symbols, as well as the an-

cient exclusiveness, are abolished, then shall every handicraft be a priestly ministration; every commercial exchange an act of sacred significance; every achievement in art, every construction in mechanics, the exhibition of a sacred symbol—an act of declared and visible worship to the Supreme Being, an additional feature to that reflection of the divine will which human society was designed to present. At that day it shall be said of the commercial capitals of the world, "Their merchandise and their hire shall be holiness to the Lord." "In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD. Yea, every vessel in Jerusalem and in Judah shall be Holiness to the Lord of Hosts." "The creature which was made subject to vanity shall also be delivered from the bondage of corruption, into the glorious liberty of the sons of God."

Such is our view, in brief, of the bearing of the great moral revolution, destined to take place on earth, upon the legitimate pursuits of men. It will not be their final catastrophe or removal as a hindrance to religion, and a part of the primeval curse. The coming of the kingdom of God will be the flow of a tide of new and sanctifying principles into all the channels of human activity. Religion, indeed, will be exalted in that day above all else; but she

will not win her triumphs by destroying and suppressing all things besides herself, but by linking in all things with herself; by making all things her ministers; by using them all as her various methods of appearance; by putting them all on as her dress; by conforming and moulding them all to an appropriate body, in which her soul shall magnificently dwell.

We do not entertain the thought that that glorious era will be one of monkish inactivity, but rather one of cheerful, happy labor, in which it will be a source of gladness and of pleasurable excitement to exercise the natural energies of the system; in which truly great achievements in all departments of human activity will be performed; when the favored inhabitants of the world, realizing the splendid vision of the poet, shall

> See golden days fruitful of golden deeds;

when God from heaven looking down upon his finished new Creation, as at the first shall see and declare, but with a deeper significance, that his work is good.

If our positions are admitted, it remains only to inquire which of the present exercises of the human faculties are legitimate: which of the employments of man are in accordance with the will of God; in

order to determine the attitude of the Christian religion, with its hopes and prospects, towards them. The general principles, upon which this inquiry is to be conducted, are found in Scripture and in the constitution of man, and are simple in themselves, but not always easy of application. We may say, without hesitation, that any calling which is in conflict with the rights of another, or which militates against the general welfare; which ministers to the depraved appetites of man; which is called into being by his bad passions and the cravings of his corrupt nature generally, is in an attitude of direct hostility to Christianity, and will be abolished in its triumph. Such, plainly and by express prediction, is the art of war: swords shall be beaten into ploughshares and spears into pruning-hooks, and the science itself will cease to be studied, except as a matter of history or curiosity; "neither shall they *learn* war any more." The legal profession will not probably be laid aside, but will certainly be curtailed by the cessation of crimes and the prevalence of right and just principles of action among all parties. Criminal jurisprudence will become obsolete. So, we need hardly say, of those avocations which openly pander to the depraved tastes and appetites of men. It could not possibly be a millennium in which the odious and dreadful features of the traffic in alcoholic stimulants,

as now conducted, were retained. The profession of the gambler in all its varieties, the business of providing low and demoralizing amusements, the traffic in slaves, both foreign and domestic, are almost superfluous to mention. For these, Christianity has no encouragement, and none for the individuals engaged in them. As, under the preaching of Paul at Ephesus, it interfered with the gains of the craftsmen who made silver shrines for Diana, and menaced the entire overthrow of their business, so now it is undermining all pursuits inconsistent with the great aims of charity. It is only as the Prince of Darkness prevails, that they may expect success and elevation. They are among the things which the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; and the degree, in which they are subjected to restrictions and impediments, is a tolerably sure indication of the nearness of his coming.

On the other hand, whatever pursuit is truly useful; whatever tends to advance the general welfare, to promote the happiness and to multiply the comforts of men; whatever tends to refine the tastes, to facilitate intercourse, to reduce the forces and agencies of nature to subjection, ("to subdue the earth"); whatever pursuit is the proper and healthful exercise of the faculties of body or mind, which otherwise

would remain unemployed, that pursuit is under the patronage, protection, and guidance of Christianity, leading on the race to its goal of perfection and glory.

The same prophetic word which informs us that the disused material of war will be converted into agricultural implements, gives assurance that the pursuits of the farmer will be continued. Nor can we doubt that the usual mechanic arts, in which the workingman is employed, belong to this favored class, which, instead of being overturned, will be transformed and exalted in the renovation of our nature by the gospel. The workingman's employment tends, in an eminent degree, to the good of the race. Indeed some degree of labor is necessary to our very existence; and, from all we can learn from the inspired record, or from the structure and original circumstances of men, always was, and was designed to be, necessary to his existence. He has so constituted us, that without work we cannot eat; that if men ceased for a single day to labor, the machinery of life would come to a stand, and arrest be laid on science, civilization, social progress—on everything that is conducive to the welfare of man in the present life. But leaving mere existence, we find that the workingman is the necessary instrument by which almost every plan for public or private advantage must be carried out. That extraordinary multiplication of

comforts and conveniences; that acceleration of all the interchanges of business and of social life; that extended application of new and more suitable materials and agents to all the purposes of life, domestic, commercial, and scientific; that character of power and of vastness in man's works, and that more complete subjugation of the domain of nature which mark the advancing civilization of the age, require at every point the strength, skill, and diligence of the workingman. His part in this great movement is too prominent to be mistaken. In those improved methods now familiar to the tiller of the ground, he calls forth the capabilities of the soil, and multiplies the fruits of the field, so as to provide abundance for man and beast, and readily meet the necessities of the increasing throng of earth's population. He follows the imaginary lines and circuits of the engineer through pathless wilds, around projecting rocks, by river courses, across gorges, through mountains, transforming them into substantial and rapid thoroughfares. He turns the conceptions of the inventor into material instruments, or gives those instruments the useful direction and application which they were designed to reach. Give him the mere outlines and figures of the architect, and out of rough materials, unhewn masses of stone, simple pieces of timber, piles of mere sand and lime, he will rear over

your head the comfortable warm dwelling, the rich mansion, the substantial warehouse, the imposing public building. Out of rude timbers he will frame together a graceful and buoyant structure, fitted to cleave the waves, or ride over their tops, bearing from land to land the excess of one to supply the deficiencies of the other, swiftly conveying back and forth intelligence important to each, and bringing into friendly contact, individuals and communities whose habitations are separated by vast oceans. Rude and shapeless masses and scraps of metal pass through various processes under his hands, and, by degrees, the parts become adjusted to each other, and that wonderful and powerful machine, the Steam Engine, capable of such a limitless range of beneficent uses, is produced. Furnished with a single copy of the ideas of an author, he will multiply it in an issue of incredible numbers. All these and a thousand other pursuits are necessary to the carrying out of those truly useful and benevolent intentions to the race, which Christianity herself approves and desires to see fulfilled. And, if we view the expansion and development of the workingman's pursuits in connection with the progress of inventions, and compare past ages with the present, as indeed we ought, we shall clearly see that the tendency of those pursuits has been to mitigate suffering, to open new sources of

comfort, to multiply opportunities for doing good, to promote the peace and unity of the human family, and to prepare the way for the blessed reign of Jesus Christ, by the power of his truth, over the whole earth. By such means, so long as the race continues body, and not spirit, will it be necessary to seek its good: in this mortal condition they cannot be disused.

Besides all this, Christianity, in endeavoring to realize her own peculiar and preëminent design of benevolence among men, does not and cannot dispense with the services of the workingman, but gladly recognizes in him an efficient and indispensable co-laborer. Something more than the open air and the living voice of the preacher, travelling on foot from one country to another, is necessary to the rapid diffusion of her doctrines; and that deficiency it is the province of the workingman to supply. Even Paul was constrained to avail himself of the shipbuilders' and sailors' assistance in his missionary expeditions; and one of the most minute and graphic portions of the history of those labors, is the account of the various appliances of human skill, in that age, to obtain mastery over the waves. Doubtless Paul made choice of the best and most commodious vessel for his purposes he could find; and Christian enterprise is always found availing itself of the last and most complete results of human industry, for the

more efficient attainment of her own purposes. How often does the flag of the merchantman, built according to the latest principles of the art, with clipper lines, with ribs of oak, with towering masts and wealth of snowy canvas — a glorious sight—wave over the Christian missionary, going with the Bible in his hand, and rejoicing at the speed and safety with which he may be borne to the most remote corners and tribes of the earth. It is labor, directed by genius and overruled by Providence, that has made accessible to the Gospel nine-tenths of the human family. The application of steam to navigation has brought into more lively contact the Christian mind of the different nations. Alliances have been formed, deputations and representatives of various Christian interests have passed to and fro, and the unity of the whole has been more vividly realized. At any great crisis of danger or of hope, they can concentrate their energies with promptness, and, with the aid of magnetic telegraph and steamship, will do so.

It is not necessary to dwell upon the arts of building, which, from the era of the Tabernacle and the Temple to the present, have been called into requisition in the worship of God; although an interesting chapter might be written, not only upon the employment of this branch of industry by the Church, but upon the effect which religious purposes in building

have had upon architecture in general in Christian countries. As in Jewish and in heathen eras, so in Christian, the great monuments of architecture have been temples of worship. Christianity, as other forms of religion, has proved her regard for this branch of labor, not only by taking it into her employ, but by educating, and elevating and glorifying it in that employ.

There is one of the arts of industry which, more than any other, the friends of Christianity have employed, in their efforts to promulgate the Gospel. It is the art of Printing and of making Books. In fact, Christianity was the first to make use of the newly discovered art; for the first issue from the press, in which metallic type was employed, was a Bible. Like every other system or scheme for the good of men, which requires to be made extensively known, Christianity has come to depend upon those rapid methods of multiplying thought, now made practicable to man by the printing press. It is true that workingmen had to be employed in preparing the temples and paraphernalia of heathen religions, but here, the sacred books, the entire mystery of the religion, passes through the hand and under the eye of many classes of workingmen, and is dependent upon them for its currency, for its portable form and its cheapness.

The points of contact of the true religion with the working classes and its dependence upon them for its dissemination, are multiplied to such a degree that a feeling of friendship on the part of one to the other cannot but appear. Let any one who deems that he needs further evidence upon this point, only devote a few hours to an inspection of one of the great industrial establishments which some branch of Christian philanthropy has found necessary to the accomplishment of its designs. Let him step into the various complete and extensive workshops and warerooms of the American Bible Society, contained under the roof of the "Bible House" in the city of New York. Let him ascend from story to story of that vast building, and pass from room to room, occupied with busy artisans, male and female, to the number of several hundred. He will find almost every department of labor, required in the manufacture of books, brought together systematically under that roof. Only the founding of separate types, the manufacture of paper and of leather, and such primary processes with the materials, seem to be absent from that concourse of trades. The holy volume, once perpetuated by the slow toil of transcription, is there rapidly and beautifully stereotyped by the aid of electricity. Several rows of presses, driven by steam, and operating in the most ingenious and rapid manner, with but slight atten-

tion, discharge sheet after sheet of the precious record. A multitude of females, with dexterous and nimble fingers, now fold, assort, and "gather" into volumes, and afterwards stitch together, the different sheets. Then, by the aid of machinery, the edges of the volumes are pared, and the backs made ready for the cover. Manual processes are again resorted to, in gilding, binding in every variety of style, embossing and finishing the volumes, and in depositing them in storerooms, awaiting the various destinies to be assigned to them by the decision of the Society or of purchasers. After traversing all these departments of labor, harmoniously co-operating in one great object, and upon finding one's self at last surrounded with such a vast stock of these precious volumes, to which the processes just witnessed are making perpetual additions, no reflection is more natural than that labor in all its branches, that the steam-engine, that machinery in the highest perfection it has attained, that the printing-press and the book-bindery are the true handmaids of Christianity; while Christianity is the true patron of all these arts and devices. And indeed, in such a well-conducted establishment, a contribution is necessarily made towards sustaining these arts, in the degree of perfection they have reached. It helps to block the wheels of progress in their up-hill course, and prevent them from retro-

grading; if, indeed, it does not call out improvements, and become an actual stimulus in the upward career. As it was said of the attendants of Solomon by the Queen of Sheba, so may it be said of workingmen engaged in carrying out the great plans of Christian philanthropy: "Happy are thy men, happy are these thy servants which stand continually before thee and that hear thy wisdom." And the saying may be true in regard to the effects of that Christian undertaking upon their calling, as well as upon their characters and their lives. Christianity cannot be unfriendly to those pursuits which she is fain to employ in the highest degree of perfection and of efficacy they have attained, and which, by this subjection to her uses, are not only upheld at that point, but by the increased demands of Christian enterprise, pushed forward to a higher degree of perfection and efficacy than they have ever before attained.

CHAPTER V.

INDUSTRIAL PURSUITS IN ACCORDANCE WITH THE DIVINE PURPOSE IN CREATION.

Variety of Faculties bestowed upon Man—Physical Structure and Muscular Power—Law deduced from Comparative Anatomy—Applications—The Body—The Hand—The Eye—Structure of the Whole—Inventive Faculty—The World a Workshop—Various Powers and Objects capable of rendering Service, yet requiring Skill and Labor to turn them to Account—Gravity—Steam—The Mineral Kingdom—Disturbance of Strata—Iron, Coal and Lime—Other Minerals—Formation, Quantity, and Disposition of Coal—The Vegetable Kingdom—Size, Weight and Distribution of Trees—Fibrous Plants—Susceptibility to Improvement—Animal Kingdom—Domestication of Useful Animals—Geological Era of these Animals—Products for the Workshop—The half-reluctant Soil—Difficulties in Agriculture—How Advantageous—Summary—View which the Christian of enlarged Spirit must take of the Industrial Pursuits of Men.

THE activity of the workingman is also the natural exercise of his faculties as God created them, and as they are adapted to the world in which he lives. This is another consideration to prove the Legitimacy of Industrial Pursuits; and, if established, must commend them to the regard of the Christian. If they are in accordance with natural arrangements, they are an expression of the will of God concerning man,

and they may be expected, in their activity, to further the plans he had in view in the formation and providential care of the world. Agriculture, the mechanic arts and other branches of labor must therefore be embraced in the comprehensive and affectionate interest, with which the charitable Christian regards everything promotive of the divine plan, and tending to bring to pass the universal establishment of the Divine Kingdom upon earth.

The constitution of man and the world shows that God intended his creature to be employed in industrial pursuits. He gave us faculties, not only such as are not required in performing specific acts of worship, but such too as are not directly necessary to the development of the mind. Other faculties and aptitudes than religious, and moral, and intellectual he gave us, bearing as clearly the marks of a divine intention, and calling us with as undoubted a voice from heaven, for their development and exercise, as those. It is proper and needful for man to exercise his muscular organs, and that not only in walking, speaking, writing, and genuflection, but in continuous, systematic and laborious action. It is proper for him, not only to devise and plan with subtlety in the chambers of his imagination, but with a strong hand to execute devices in the world of fact. It is as natural and as much designed for him to realize his schemes in

the material elements around him, as to originate that scheme in his own mind.

One of the prime lessons of comparative anatomy is this: that the physical structure of the creatures is completely adapted to the sphere of action they were designed to fill. If we know that structure, we have a satisfactory clue to the habits and destiny of the creature in the material world. The formation of the human body, which we have no reason to suppose was noticeably modified at the fall, is proof incontestable that man was designed for industrial pursuits by his Author. "Labor was the original law of his being." The human body is an assemblage of instruments, skillfully adapted to mechanical uses, placed under the direct control of an intelligent will. The human hand shows the same design—that wonderful instrument, of such a wide range of capacities and aptitudes, convincing proof of intelligence in the designer, of being designed for intelligence in the possessor, and of the existence of a sphere of bodily labor, no less than intellectual, to be occupied by man. The human hand—equally fitted to guide the delicate pen of the draughtsman, or to hew out of the solid rock or through the heart of the mountain, the road which he had planned; equally fitted for caressing an infant, as for smiting with huge hammers the face of the anvil; equally capable of tracing upon a page characters legible

but a few inches from the eye, as for executing works which, if performed on the surface of the moon, would be perceptible almost to the naked eye of the terrestrial observer. The human hand shows that we were designed for systematic, ingenious labor. It proves that man is a "tool-using animal." It has been well remarked, that, had the hand been undivided, it could only have held such a portion of any mass as was equal to itself; but, as it is, by separating the fingers, it can encompass one larger than itself, and, by compressing two of them together, it can safely hold a minute object. Besides, as some bodies are too large to be held by one hand alone, we are endowed with two inclining towards, and precisely adapted to, each other. The sensibilities of the hand in respect of touch are not less remarkable, as at once determining the nature of substances, as regards hardness and softness, roughness and smoothness, fineness and coarseness, heaviness and lightness, hotness and coldness. While the eye scans material elements, the hand grasps them, completes the scrutiny which the organ of vision had begun, and then applies them to practical purposes.* The eye shows the same general design; in the facility of its motions—glancing, in a moment, from earth to heaven; in its quick adapta-

* Theology of Inventions.

tion to various distances and degrees of light; in its capacity for intense observation. The whole body shows it—with its many centres of motion, its vast system of leverage, its reservoir of force beyond what is necessary for mere existence, or for existence only as an intellectual or moral being, the telegraphic promptness with which it receives and executes the movements of the guiding will, and, above all, from the manifest enhancement of its whole condition as a body, by protracted and vigorous exertion, showing that it delights in labor as its true sphere and destiny.

The workings of the mind, especially of that sphere of it which is termed the inventive faculty, show that we were designed for mechanical pursuits. Else why the remote and general discovery of the Five Mechanical Powers, so indispensable to the first steps of progress in the industrial arts? Their coming to light in such a manner, insomuch that no history is without evidence of their existence, while no history pretends to record their primary suggestion to the mind, is evidence that instinct, or an original law of the mind, led to their discovery. Yet without them there could be no manufactures. There would be power, but no variety of its applications. The force of water, of wind and of animals, would have to be taken without modification or adaptation. And if

we consider the various and innumerable instances of this sort of mental activity which the history of labor has presented, we cannot but infer that invention is a congenial mental exercise; that it accords with the nature which the Deity originally conferred upon that part of man's constitution. And if man was born to be a mechanical contriver, then he was born to be, in part at least, a practical machinist. If inventing various applications of power: machinery, gearing, ploughs, reapers, &c., is natural to him, can it be less natural for him to use that machinery; to labor at the lathe, the cotton-mill, and the plough?

On the other hand, the world in which we live may be viewed as a system of opportunities for the exercise of the mechanical faculties of men. It might, indeed, be termed, as it has been by a recent writer of ability, "a Workshop." Here exist various powers capable of becoming handmaidens to man, and yet coy and reluctant enough to require to be wooed and won by mechanical contrivances. The service which the Force of Gravity will do us, for instance, in the fall of the stream, is not to be had for the asking, but Providence placed it there, doubtless, to invite us to that exercise of mechanical skill and bodily power which must first be applied in the shape of the water-wheel and machinery of the will. So the elastic force

of steam can be won to our use only by the most prodigious outlay of inventive skill, of curious application, and of diligent and intelligent labor. We believe the latent power of steam was provided by a Supreme Intelligence, as truly for the development and exercise of those rare mechanical powers which have followed it, as for the more palpable benefits which its use has conferred on man.

Here also exist vast stores of materials, exactly adapted to the various wants and mechanical uses of men, requiring only labor and the adaptation of forces already existing, to become subservient to their ends. Incalculable accumulations of metal, of coal and of lime, are laid up in the bosom of the earth; not promiscuously or without a plan, as the first glance might lead us to imagine. The internal forces of the earth have raised up and variously disturbed the strata in which these minerals were concealed, and thus have brought them from their depths, to accessible localities on, or near, the earth's surface. Among them, that metal of most extensive adaptation to mechanical purposes, is most widely diffused and most abundant—iron. In a vast number of instances, it occurs in juxtaposition with coal and lime—the substances, on the whole, best adapted for its reduction from the mineral to the pure condition. Even the native impurity of the ore of this and other metals, is shown

to be an advantage in quarrying, transporting, and reducing them to a merchantable shape and size. Add to minerals, the sand and other substances of which glass is prepared; the clays from which bricks are moulded, and all kinds of porcelain and pottery constructed, and from which a new and promising metal has recently been extracted; the granite, marbles, building-stone, flag-stone, slate and other rocks quarried and applied in various ways to building purposes; consider how they are variously adapted to the diverse uses made of them; contemplate the prodigious quantities annually consumed, which yet bear no appreciable proportion to the quantities yet in store; observe that while Nature has brought them to a state and position which invites and awakens man's disposition to use them, she has left so much to be supplied, in working and shaping them as to require skillful and toilsome labor before they can be made to meet his wants; and one of the intentions of Deity, in creating the world, is clearly seen to be the preparation of a theatre for intelligent, habitual, systematic labor.

It is unnecessary to dwell upon the value of Coal, in expediting the various mechanical processes, through which the raw material of nature must pass. Ages and ages ago, according to the very probable computations of geologists, these treasuries of fuel for the

use of man were prepared and laid aside. They form part of the preparation (indications of which may be observed in many other geological phenomena) made in the crust of the earth for the active and intelligent race which now occupies its surface. Vast forests grew and sank into bogs, and then were carefully covered by geological deposits, which appear as strata of slate and sand-stone: upon these another succession of forest trees arose and perished, and again was covered up, and so on for many alternations. Thus guarded, by inferior and superior strata of rock, from intermixture with other substances, and carbonized by heat and pressure, it lay in vast, immeasurable deposits, for the use of man. The annual yield of the English mines has risen to thirty-four and a half millions of tons. In South Wales, coal fields extending over an area of twelve thousand square miles have not been opened, and they alone could meet the demand, after all the present English coal mines are worked out. In the United States, over two hundred thousand square miles of coal beds have been ascertained already. "If we suppose the average thickness of all the beds to be fifty feet (some single beds are twice that thickness), the whole amount in solid measure, of the coal in the United States, will be one thousand and sixty-six *cubic miles!* One cubic mile would furnish seven

millions of tons annually for a thousand years. At that rate our coal would last one million and sixty-six thousand years."* Such a bountiful supply of fuel, capable of producing a heat more intense than is necessary for mere domestic purposes, and lying so near the earth's surface, betokens a purpose in the wise Builder which we surely cannot err in connecting with the Industrial Arts of men. It is not unworthy of observation, that the bulk of these coal fields lie just in that part of the earth's surface, in which the greater part of the human family was destined to live, and where, especially, the progress of civilization has been most rapid, and the greatest demand for fuel in prosecuting the mechanic arts has been felt; that is, between the polar circle and the tropic of Cancer, or the Temperate Zone of the Northern Hemisphere.

Material for man's use as a workman is provided for him likewise in the Vegetable Kingdom. For architectural purposes in a vast variety of applications, for house furniture, for means of floating ourselves and property upon the waves, and for implements in every department of labor, we are indebted to the trees. Wood is a natural product of the soil;

* Hitchcock's Geology of the Globe, p. 93. These figures must be reduced, but they will bear reduction.

grows spontaneously and in dense and wide-spread forests; and readily receives the shape designed to be given by the workman. As in metals, so here, the woods most answerable to the purposes of art are most abundant; and such a proportion in things is observed by Nature, that the size of natural growths of timber is in accordance with human strength and means of managing it. "It is adapted for human, not Cyclopean, artisans." Few are as bulky as the great Cedar of California, reaching over three hundred feet in height and thirty feet in diameter at the ground. Such dimensions prevailing generally among trees, would have almost, if not entirely, precluded them from rendering service to man. On the contrary, from one and a quarter to two and a quarter feet diameter, is the ordinary size of European and American trunks. Again, as if still more to facilitate the application of this material to the various purposes of men, it is only the lightest wood that is allowed to grow to great size, while generally, solid wood is found in the smallest trunks. Fir is only half as heavy as oak, while ebony, lignumvitæ and box are rather shrubs than trees. Hickory is rarely seen a foot in diameter. Certain hard and heavy woods in Africa, with considerable diameters, reach heights varying from five to seven, eight, ten and twelve feet. All of which shows, that the products

of the forest are placed within range of the physical efforts of men to appropriate them, and are suited to his industrial necessities. It is necessary only to allude to the vast quantities of this material which are worked up in the various departments of labor from year to year, and the unbroken forests that still remain in thinly populated countries: solitudes undisturbed by the axe of the pioneer; where ancient trunks lift their green crowns to heaven, and still gather strength and solidity for the use of unborn generations. They are part of the material whose arrangement and whose characteristics betray a design, on the part of the Creator, to make this world a suitable home for industrious, contriving, mechanical men.

Another noticeable department of the vegetable world, as forming part of this plan, is the abundance and productiveness of the fibrous plants, such as hemp, flax, cotton. The lineal extent of thread annually manufactured, and of similar material woven into various fabrics, is inconceivable. Of cotton alone, one thousand four hundred and eighty-one millions of pounds was worked up into thread in 1852. At the London Exhibition, one manufacturer furnished samples of one pound of cotton, spun into nine hundred hanks of eight hundred and forty yards each, making nearly four hundred and thirty miles. Another firm

exhibited forty-two hundred hanks, of the same number of yards each, making two thousand miles, from a single pound of cotton! "We inclose our bodies in artificial cocoons: in winter a lady is wrapped in a hundred miles of thread; she throws over her shoulders from thirty to fifty in a shawl. A gentleman winds between three and four miles round his neck, and uses four more in a pocket handkerchief. At night he throws off his clothing and buries himself, like a larva, in four or five hundred miles of convolved filaments."*

Plants and vegetables invite man to labor, by their susceptibility to improvement under his training and culture. Many delicious and valuable fruits are owing to the domestication of plants, entirely worthless in the wild state—as plums, apples and peaches—and the cereals themselves are by some supposed to be nothing but grasses, improved by cultivation. And the work of improvement, the developing of new varieties in plants, flowers and fruit, goes on without cessation. It seems to have no limits. Nature, in this part of her domain, responds to every well-directed effort of human energy, and seems to rejoice, as she decks herself in fairer colors, or takes on new and grander proportions, or absorbs richer

* World a Workshop.

juices from the soil and the air, in submitting to the control of man.

The Animal Kingdom shows the same feature. Wild animals, whose superior strength would subserve many of the industrial designs of men, can be and have been domesticated; as the horse, the ox, the camel, the dog, the deer, and to some extent the elephant and the buffalo. These animals differ in their instincts and natural dispositions, from the wolf, the fox and the hyena. There can be no question that, in their creation, reference was had to the use to be made of them, by man the worker. The capability, which their powers and dispositions show, of artificial modifications, which when once imparted to them become hereditary, was given to enable them to render greater service to man. The greater number of these animals, and in one instance—that of the camel—all the individuals of the species which exist on the earth, are in subjection to the human race; a fact which Sir Charles Lyell considers as furnishing additional evidence of this original purpose in their creation. "It seems also reasonable to conclude that the power bestowed on the horse, the dog, the ox, the sheep, the cat, and many species of domestic fowls, of supporting almost every climate, was given expressly to enable them to follow man throughout all parts of the globe, in order that we

might obtain their services and they our protection."* It is an interesting fact, tending to strengthen the conclusions arrived at in this connection, that according to the testimonies drawn by geological research from the strata of the earth's crust, the animals most useful to man were delayed in their appearance, until just before the appearance of man himself upon the earth. The mammalia were the predominant class of animals in the geological era preceding the present, and the majority of these animals, including the domestic and serviceable species already named, attained their period of fullest development at the beginning of the human era.† In fact, this is the exact order which, in the inspired account of Genesis, the Creator is declared to have observed. In the former part of "the sixth day," cattle and the beasts of the earth were created, and man, to whom dominion over the creatures was assigned, appeared immediately afterwards in the same great period.

The value of animals to man is not only seen in the motive power which they furnish, but in the various materials with which they supply his workshops; and in this service, wild and tame creatures, insects, birds, and beasts unite. The importance of

* Lyell's Principles, p. 547.

† Professor Girard: quoted in Ewbank's "World a Workshop."

leather in the mechanic arts, and the wide range of purposes to which it is applicable, is an illustration. The value of leather worked into shoes in the State of Massachusetts, in the year 1850, was reported as twelve millions of dollars. The leather interest of England stands third or fourth on the list, being inferior only to those of cotton, coal, and iron.*

From the same class of animals which supply us with this article, are procured hair, horn, glue, tallow, wool and bone. Others supply us with furs, oil and whalebone. Birds contribute down and feathers, and recently guano. Shellfish yield pearl, shells and coloring matters. Bees elaborate wax; other insects produce incredible quantities of dyes of the richest colors. But among insects, the silkworm exceeds in the importance and extent of its labors for man. The numbers of these industrious creatures, designed to form but one kind of thread for our use, defies all calculation. The durability, beauty and peculiar texture of the fabrics manufactured from their products, can be paralleled in the employment of no other material accessible to man. Even the invisible animalcules of earth and ocean assist in furnishing the world as a theatre of labor—as a workshop for man. Tripoli or polishing powder

* World a Workshop, p. 100.

and chalk are found, upon microscopic examination, to be in great part made up of remains of extinct animalculæ, so minute that it requires 187,000,000 of individuals to weigh a single grain!

The soil itself, which covers a large part of the earth's crust, presents qualities calculated in like manner to bring forward and train the active disposition of men. However productive it may be, it does not bring forth spontaneously the food, in quality or quantity, best adapted to human wants. It has capabilities which encourage us, while it presents difficulties which require us to exercise skill and ingenuity and labor, in order to raise it to that high degree of fertility necessitated by our wants. It has presented problems which have tasked a high degree of intellect, and a vast amount of professional skill and labor, to solve. How to overcome its natural sterility or unfavorable peculiarity of texture; how to restore the substances abstracted during the process of vegetation; what selection must be made among soils in view of the exigencies of particular crops, and, in general, what means are necessary to secure the most bountiful returns; what instruments are best adapted for preparing the ground, sowing the seed, protecting it from the dangers to which it is exposed, accelerating its healthy growth and gathering and storing it when matured: all these queries, to

be answered by ingenuity and by arduous labor alone, are suggested in the management of the soil. Unquestionably, the half-reluctant soil, with its concealed capabilities and its rich and copious rewards, when fairly won, is one of the foremost of the educators of the active powers of man, and was designed, in its original character, to be more or less of such an instrumentality. This character, as has been shown, is not wholly due to the fall, or the consequence of a curse: but is only one among many instances already pointed out in the material world, of the adaptation of man's residence to his own structure and destiny as an active being. It invites man to exercise those gifts of mind and power of sinews and muscle, which mark him for industrial pursuits. It explains the divine purpose in man and his relations, which the Christian does not hide from his eyes to sustain or to explain a theory, but which he rejoices to recognize, and to which he feels bound to adapt his views and the character of his labors, for the promotion of the divine glory.

Nor is it without significance here, that a certain degree of intractableness in the soil, has ever been found favorable to the best interests of the population. It is not in those regions where, with inconsiderable effort, everything necessary for bodily subsistence is drawn from the bosom of exuberant

nature, and where the nearest resemblance to the popular idea of Eden is found, that the energetic, hardy and enterprising races of men—the conquerors of the world—are found. It is from a scanty soil, requiring laborious and skillful tillage, that such nations of the world have sprung. There were found the necessary stimulants and educators of their powers. It is not, therefore, "clear to a demonstration, that the evils of labor are in the quantity necessary to subdue the soil thus blighted." If there *are* evils, there is also good. If there be the realization of the curse, there is also the enjoyment of a blessing—the blessing far outweighing the curse. The curse must be the transient consequences of fatigue, while the blessing is advancement in health, in bodily vigor, in mental soundness, in courage and in enterprise. Nay, rather are they under a curse, whose propitious skies and fertile soils, preparing and pouring out at their feet the unsought bounties of nature, relieve them from the necessities of toil, and allow them to dream away existence without an aim; without any continuous and systematic effort. Such are some of the tribes of South America and Polynesia.

The world and its inhabitants are constructed upon a plan, and are adapted to each other to promote the execution of the plan; or rather, as we often observe in separate works of nature, several or many ends

subserved by a single construction; so the entire world, in all its arrangements, is adapted to promote various general objects, which, however, are subordinate to the single object of glorifying God, its Creator and Designer. One of these subordinate objects has been made to appear, in the view just taken of man and his circumstances. The structure of the body and the principles of the mind betray an intention, which is corroborated by the principles and arrangements seen to prevail in the three kingdoms of nature. The qualities, storage and vast amounts of metals and other minerals; the familiar, easily wrought and extensively useful products of the vegetable world; the subserviency of animals, including beasts, birds and insects, to innumerable purposes of industry, together form an instance of adaptation to the known industrial capacities of man, that must necessarily be referred to the divine intention. They so clearly point out a method for obeying the command to subdue the earth, and for realizing the promise of dominion over the creatures, that one cannot hesitate to ascribe the origin of the method to Him, who both gave the command and dictated the promise. They show that it was man's destiny, in part, to be a manipulator of matter. They prove that, among other designs, the world is intended for a workshop; that material, fuel, forces, and a guiding

intellect were provided in it; that exigencies were to arise from the wants of man and his tendencies to advancement in civilization, to which these materials were designed to be, and, in their constitution are, admirably adapted, but which require, in order to evolve and render available that adaptation, the exercise of inventive genius, and the application of sustained and arduous labor.

It is impossible that one cherishing the enlarged spirit of Christianity, should overlook a constitution of things so manifest and so comprehensive as this. The design which appears through the whole, must win his interest and secure his favorable regard. He cannot but conclude, that to carry it out would promote the eternally wise and good plan of God, which he desires, above all things, to see accomplished. He cannot despise that calling, to which the nature of man and the arrangements of the material world, in mutual adaptation, are clearly subservient. God, by his sovereign voice in nature, invites and summons man to labor. From the thousand arrangements in and upon the earth, the air and the water, in the animate and the inanimate kingdoms of nature, this divine call is repeated. The bodily and mental structure of man himself, echoes back the call. A blessing attends upon its fulfillment; often in individual cases; always in the history of generations

and of nations, unless where the sins and sinful arrangements of men, as already described, succeed in thwarting the benevolent aims of nature, and in realizing the true meaning of the primeval curse.

We shall find in Scripture itself, direct confirmation of the encouraging and exalted view thus attained, of the industrial pursuits of men.

CHAPTER VI.

THE WORKSHOP IN THE BIBLE—ENCOURAGEMENT DRAWN FROM THE SCRIPTURE HISTORY OF INDUSTRIAL PURSUITS.

Argument—Agriculture—Character of Man's Early Pursuits—Clothing: suggestions from Jehovah—Cain's City—Tubal-Cain and Iron-workers—Fire—The Ark and its Lessons—Babel—Abraham's Money—The Tabernacle—Intimate Association of Deity with this Work shown in the Patterns given, and the Stimulus imparted, to the Workmen—One of the Offices of the Holy Spirit—The Temple—Effect of these Three Works on the Industrial Interests of Men—No Antagonism between the Bible and Labor—Other Passages—How the Temple is a Type of all Buildings—Isaiah's Farmer—Principles applicable to all Pursuits and all Epochs.

THE notice taken of these pursuits, and the peculiar manner in which, upon several occasions, they are introduced in the Scriptures, reveal the benign and kindly attitude, and the very near relations which the Deity occupies towards them. The confirmation of Holy Writ is given to the deductions, already drawn from the arrangements and adaptations of the natural world.

In those inspired chronicles, we have the earliest reliable mention of certain of the arts and trades pursued among men. The rise of agriculture is

scarcely to be distinguished from the continuation of the occupations of the garden of Eden. That illustrious and most ancient of human pursuits is represented in Genesis, as coëval, in some of its branches, with the existence of the human race. The very first employments of men, therefore, were industrial, not predatory; not the uncertain, idle pastimes of the savage—hunting and fishing—but the application of mind and body to a specific, settled aim, requiring the cultivation of habits of persevering toil.

Upon realizing the immediate consequences of the fall, we find our first parents exercising a very moderate degree of mechanical skill, in preparing for themselves the first articles of clothing they had worn. Nor is it altogether without significance here, that Jehovah interposed in their behalf, and gave them a suggestion in regard to the proper materials, and the manner of disposing them, for such a purpose, by himself preparing coats of skins, and substituting them for their own inadequate arrangements. "God himself gives the first impulse and presents the first specimens of mechanical operations." The building of a city, the first example of which is associated with the name of Cain, implies a certain degree of advancement in several of the mechanic arts. Doubtless the term city is indefinite, and we cannot

associate with it, at this early date, such ideas of extent and grandeur as the term conveys in the less remote eras of the world. Yet it must be owned, that great cities, renowned until comparatively late eras, as was Nineveh, took their rise in remarkably early periods of time. And if the social enterprise of Cain was deferred to a late epoch in his life, there might have been living material enough, to have warranted and required arrangements on an extended scale, and to have brought into exercise not a few of the inventive faculties and industrial tendencies of men. Thus while Cain, the first-born of Adam, led the sons of men into those modes and habits of society, which are most conducive to a rapid development of civilization, it was reserved for the son of Lamech, in the sixth generation following, to set the example of nomadic habits, and to become "the father of such as dwell in tents and have cattle." Here again, we have Scripture evidence that the early condition of man was one of considerable advancement in the pursuits of industry. The brother of this patriarch of the nomads, is described as the originator of wind and stringed instruments. But the artificers in copper and iron, the latter the most important of all materials in the industrial pursuits of men, have their first representative in Tubal-Cain, a third member of this remarkable and enterprising

family, to whom nature had been so profuse in her gifts of inventive faculty. The God of the Bible thus manifests his regard for the varied and ever multiplying pursuits of men, which are dependent upon the working of metals, and chiefly iron, by preserving a record of the name and family of the individual who first developed their applicability to useful purposes.

It has been suggested as in some sort a defect, in the Biblical narrative of the origin of various industrial pursuits, that no allusion is made to the discovery of that indispensable agent, fire. In Homer's hymn to Mercury, and in other classical passages, particularly in the story of Prometheus, who "stole Jove's authentic fire," and was lauded in consequence as the greatest benefactor of mankind, much account is made of the discovery. The rude methods yet in vogue among barbarians, of kindling a fire by rubbing pieces of dry wood violently together, or by striking sulphurous stones with hard substances, are alluded to in some of these passages. Yet the objection insinuated against Scripture is groundless. So far from describing men as for any length of time destitute of this necessary agent, and then by accident falling upon one of the rude methods above referred to, the history of Sacrifices shows pretty clearly, that fire was one of heaven's original gifts to

man. Cain and Abel are both represented as offering sacrifices; the latter bringing "of the firstlings of his flock and the *fat* thereof." The fable of Prometheus seems built upon a truer impression, if anything, than the other accounts. Nations who had lost the primary gift of fire, might be compelled to resort to rude contrivances, in order to reproduce it.

How interesting to the mechanic, to the architect, and especially the ship-builder, is the record which it has pleased the God of the Bible to preserve, of the proportions of the ark! And what new interest has it excited, to find that those divinely communicated proportions correspond with the enlightened judgment of men, in the same mechanical pursuits, at the present day! "After the nicest examination and computation, persons most conversant with the building of ships conclude, that if the ablest mathematician had been consulted about proportioning the several apartments of the ark, they could not have done it with greater correctness than Moses has done." The form and huge dimensions of the vessel, the precautions to keep out the water, the separation of the interior space into stories or decks, the material out of which it was constructed, all furnished to succeeding generations both a model and a stimulus in the important art of ship-building. It also strengthens the impression, already sought to be drawn from such

portions of the history as have been under review, that the Deity did not leave the being which he had created to grope his way, by the assistance of general principles and the vague hints of nature only, to an acquaintance with the pursuits necessary to his upward progress and welfare, but in an especial and supernatural manner, under circumstances calculated to make a deep impression, communicated to him at once the necessary knowledge, at least of some, of the most important of his intended industrial pursuits.

We have no data for judging of the dimensions of the projected tower of Babel, but the use of building material, and some knowledge of proportion and architectural rule must be pre-supposed. The general impression is, that it was designed to be of great size and conspicuous proportions; and that an amount of skill, beyond what is ordinarily required, would have been laid out in its construction. As others have justly remarked, this narrative shows, that the plans of Deity to develop the material resources of the world, and bring them into subjection to men, would not admit of the completion of the tower and the concentrating of the human race in one neighborhood, as was designed by its builders. Hence, they were interrupted by a miraculous confounding of their language, and dispersed all over the earth. Hence the whole earth was peopled, and its various

mineral treasures, and its vegetable and animal products, useful to man, more generally brought to light.

In the account of Abraham's transactions with the children of Heth, relative to the purchase of a family burial place, we have the earliest mention of the use of the precious metals for money. While the Greek and Roman tribes were managing their business transactions by the cumbrous methods of barter, the Hebrews had attained such a knowledge of the qualities of gold and silver, that, with the assistance of weights and balances, they could employ them as a circulating medium. With these facts in view, the reader need scarcely be reminded that an acquaintance with, and employment of, other metallic substances, and an advanced state of the industrial arts, at this time, are necessarily implied.

Occasion has already been given in these pages to speak of the Tabernacle, constructed by the children of Israel in the wilderness. The several departments of mechanical skill, brought into exercise by this undertaking, have been referred to. That such a particular record of this matter, reaching to pins, sockets and fringes, should have been suggested to the inspired writer; and furthermore, that such an outlay of industry and skill, calculated to give an extraordinary impulse to the mechanic arts in the nation, was deemed necessary in order to prepare a place

of worship, evinces a high degree of interest in, and of favorable regard toward, those arts, on the part of the divine Being. But there is another fact of still greater importance to our argument, involved in this history. God not only requires all this mechanical activity, but he himself appears, by his Holy Spirit, the inspirer and instructor of the artisans. He both provides a specific pattern, embracing a plan of the entire structure and directions regarding its details and its necessary furniture, and imparts the requisite mechanical skill besides, to the individual workmen. "According to all that I show thee, after the pattern of the Tabernacle, and the patterns of all the instruments thereof, even so shall ye make it." "Every object and element, from the least to the greatest, was modelled in the Eternal mind and presented to the conception of Moses on the Mount. There is something very peculiar and instructive in the fact that God, who stretched out the heavens like a curtain, and who laid the foundations of the earth, should now, in the wilderness, sketch a plan and preside over, and at length fill with his glory, an artificial tent, constructed and furnished by human hands. He condescends to become the teacher of degenerate man in common as well as in spiritual things. While the revelation of the Covenant occupies the first place, the dispensations of Providence regarding the

condition of man in the present world are not overlooked nor forgotten. That God, who reigns over universal nature, deigns to direct in the spreading out of badgers' skins, the binding of curtains, the planting of a beam, the fitting of a socket, the insertion of a pin; does not this fact imply that he is the God of order and beauty in the mechanical as well as in the natural world."*

Besides the furnishing of a circumstantial pattern for the work, we learn that the workmen, and particularly the master-mechanics, were endowed by the divine Spirit with the needful degree of skill. "And the Lord spake unto Moses saying, See, I have called by name Bezaleel: and I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. And in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee." From other passages we learn that this inspiration, although communicated in an especial degree to Bezaleel and his associate Aholiab, was shared in by many subordinate workmen, and even by the women, who spun

*Theol. of Inventions.

from various materials the hangings of the Tabernacle. Assuredly, there can be nothing undignified in such pursuits as were deemed worthy, like these, of the Holy Spirit's particular supervision. Man may not overlook, as low or valueless, or even as a necessary disadvantage of our corrupt and fallen nature, those exercises of mechanical skill, which are so honorably interwoven with the history of the chosen people of God. They were necessary to the acceptable worship of God. They were directed by rules and models originating in the divine mind. Their successful issue was insured by the enlightening influence of the Spirit. By this last circumstance, the pursuits of industry are associated with all that is noble and valuable in the different spheres of human activity; for all such are ascribed, in different passages and connections in Scripture, to the movements of the Holy Spirit on the minds of men. "There is nothing excellent among men, that is not ascribed to the agency of the Holy Spirit as the immediate operator and efficient cause of its production." Physical strength, military spirit, genius for legislation and government, knowledge, intellectual compass and excellence of moral character, are traced to the same divine agent, who, in other places, appears as the guide and teacher of the mechanic and the workingman.

The fact that God condescended to be the in-

structor of Noah in regard to the proportions, material, etc., of the ark, has also been mentioned. The same supervision was exercised over David and Solomon in the construction of the Temple. Not only is the extraordinary wisdom of Solomon, the builder, directly ascribed to God, not only is the promise of divine assistance in the work communicated to him, but the pattern itself by which it was to be modelled, revealed first to David, was committed to Solomon by his father, at the same time with the vast treasures which he had accumulated for carrying on the work. "Then David delivered to Solomon his son the pattern of all that he had by the Spirit, of the courts of the house of the Lord, and of all the chambers round about, of all the treasuries of the house of God, and of the treasuries of the dedicated things, and all the vessels of service of the house of the Lord. All this, said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern." Here we have an illustrious instance of the necessity of a high degree of mechanical skill, to the preparation of a building for divine worship, which would be acceptable to God; and of the extreme care which the Deity did not disdain to exercise over every part of the structure, and in regard to every art necessary in its completion. An extraordinary impulse must have been imparted to the exercise of

taste, skill, invention and the industrial tendencies of men generally, by the open and favorable interposition of Deity in those great works of the Ark, the Tabernacle and the Temple. The mind of each age in which those works appeared, must have been roused and directed energetically to pursuits which had been so clearly taken under the patronage of the Almighty. Nothing is so irreconcilable with these manifestations on the part of Deity, as the idea that his worship and service are unfavorable to the pursuits of industry; or that he desires men to despise and abandon them as soon as they may. The very nature which he had implanted in men, made it inevitable that, after such exhibitions on his part, they would zealously devote themselves to such pursuits; and, according to every principle of reasoning of which the mind is capable, they would be justified in believing that thereby they were doing God service.

The truth is, so far from any antagonistic attitude towards the interests of labor, the Bible history we have been tracing, seems to reveal a direct Providential care over such pursuits among his chosen people; just as an indirect, yet not less effectual, Providence may be discerned in their course among the nations of the world at large.* The mechanical activities of

*See Theol. of Inventions.

men are classed as among the ordinary manifestations of the divine Power. They are ascribed to the divine agency, not as all events are, without regard to character or tendencies. They are not put under divine control and brought to profitable results, in spite of innate tendencies to the contrary; just as the wrath of man is made to praise him. They are cherished, honored, stimulated, by great examples, and by the impulses of the Holy Spirit himself. Supreme Wisdom—in the eighth of Proverbs—imputes to herself the origination of all the great means of human progress in these words: "I, Wisdom, dwell with Prudence, and find out knowledge of witty inventions." The words of the Psalmist (cxxvi. 1.): "Except the Lord build the house, they labor in vain that build it," are not to be confined in their application to the Temple. The context shows them to be of general import; and they clearly express not only the necessity of the divine coöperation, but the entire consistency of such work with the presence and favor of God. Strength, skill, materials and favorable circumstances for mechanical undertakings are his gift, and the gift may be regarded as renewed in every separate act of such a calling. Scripture teaches us to view the building of a house as the work of God, and there is nothing to hinder the mechanic from regarding himself as his instrument in every

case in which such a work is done. That this was especially felt in the erection of the Temple, need not prevent our cherishing the conviction in regard to the results of every-day toil. It is true that "in every stone of that building—in every gilded beam —in every ornamental pillar—in every brazen altar, the hand Divine was visible. Nay, in every object, from the tongs and the snuffers, to the mercy-seat and the cherubim, the glory of God was exhibited to the eye of faith, in their original construction and sacred use." Yet in this respect, the Temple is but typical of all buildings, and the signal and shining illustration of a principle designed to interweave itself with our reflections upon every work of human toil. All our work, in this sense, should be temple-building. It should reflect that original Temple in its clear indications of the divine Power and the divine Glory.

Nothing, however, can exceed the directness of the avowal made in Isa. xxviii. 23–29, to the effect that agricultural skill and activity, in all its departments, is the fruit of a divine impulse, communicating the necessary wisdom and ability to the husbandman. As this passage is one of the fullest upon oriental operations in the field that Scripture contains, it may be desirable to quote it in full, and, by one or two alterations in the translation, to render it more intelligible as such.

Give ye ear and hear my voice;
Hearken and hear my speech.
Doth the ploughman plough forever to sow?
Forever open and smooth his ground?
When he hath made plain the face thereof, doth he not cast abroad the black-cummin and scatter the cummin?*
And cast in wheat into the principal place, and barley in the appointed place, and cussemeth† around the border?
For God doth instruct him to discretion and doth teach him.
But the black-cummin is not thrashed with a thrashing instrument:
Neither is a cart-wheel turned about upon the cummin;
For the black-cummin is beaten out with a staff, and the cummin with a rod.
Bread-corn is thrashed; yet he will not ever be thrashing it;
Nor ever drive over it his wheels; nor crush it with his horsemen.
This also cometh forth from the Lord of Hosts,
Which is wonderful in counsel and excellent in working.

Here the operations of ploughing and harrowing, of sowing and distributing the different sorts of seed, of thrashing and beating out the grain, together with the necessary amount of discretion as to the duration and character to be given to these processes, are drawn directly from the divine interposition in the minds of men. An impression of the favorableness of Deity to this pursuit, and of his very intimate rela-

* Two warm stimulating seeds, the last of which is still known and cultivated as an article of commerce. Both of them fall from the pods at a moderate blow.

† An unknown grain; perhaps spelt or German wheat.

tions to it and to the active pursuits of men generally, flows by a natural and unavoidable sequence from this passage. The God, "wonderful in counsel and excellent in working," appears in them all. "If the ploughing, sowing, reaping, and thrashing of the grain by the simplest Oriental implements be of God, on what principle shall divine wisdom, power and goodness be excluded from the complicated machinery of modern husbandry? If the communication of knowledge, and wisdom, and power be derived from God, in conducting the concerns of a farm, is it not equally, nay, more clearly manifest, in the complex machinery of the workshop and the factory —in short, of all that obtains a place in the region of artificial phenomena?" The answer to these questions is not uncertain. The Scripture History of Labor; the care taken to secure a record of its beginnings and several stages, in the inspired volume; the call made upon the industrial faculties of men for various objects promotive of the divine glory; the instances in which those faculties were taken under the especial guidance of Deity, or were elevated in the skill and power of their exercises by the Holy Spirit; these things reveal in the Scriptures a most favorable attitude to the working classes, and warrant us in extending to all pursuits and to all epochs, and especially to those in which the highest skill and

ingenuity appear, assurance of an equal, if not greater degree of the divine presence and favor, to that which is so manifest among the chosen people at the periods of their greatest industrial activity.

CHAPTER VII.

THE BIBLE IN THE WORKSHOP—CHRISTIANITY A LAW TO THE WORKINGMAN.

Perversion of the Active Powers—Workingman in part responsible for their Reformation—Parts of the Christian Code more expressly applicable to his Sphere—Spiritual Character of the Morality it requires—Omniscience of God—Day of Judgment—Treatment of the latter half of the Decalogue—Book of Proverbs Eulogized and commended to all Practical Men—Professor Stuart's Opinion and Intention frustrated by Death—Extracts—Industry effectively Inculcated—Contempt for the Sluggard—Paul urges the same Duty of Living by one's own Honest Efforts—The Panegyric of the Virtuous Woman.

It has been observed already, that the active powers of man have been perverted, and are not now working right. It is not chiefly in view of what they are or are doing now, but in view of what they are expected to become, that Christianity views them with favor. They require reformation. They are, in many cases, employed upon wrong objects and for injurious purposes. Sometimes, when their objects are laudable, they are exercised in a manner entirely contrary to the demands of prudence, of charity and of right principle. Sometimes the workingman's call-

ing is embarrassed and rendered unnecessarily irksome and painful, by the cruel and exacting spirit, and by the contemptuous manners of the employing class. He is crushed by excessive toil, rendered incapable of intellectual effort and discouraged by the attitude of certain classes in society towards him. Over such evils as these, the workingman has no direct control, and Christianity does not make it his duty, but the duty of those who are to blame in the matter, to relieve him. But so far as the workingman himself is responsible for any evils attached to his position, or to any short-comings from the standard which his calling is capable of attaining, the encouragement offered him by Christianity, assumes the form of a Law to him in his work.

The workingman as a man, is subject to all the great principles of morality and religion insisted upon in the Scriptures. The laws of that Sovereign, who is no respecter of persons, are binding equally upon all. In omitting to mention some of these laws, and laying stress upon others in this connection, it is not intended to absolve the workingman from duty to any part of the code, but simply to call attention to those principles which are specifically applicable to his case as a workingman.

There are then certain principles, and certain particular warnings, injunctions and exhortations to be

found in Scripture, for the observance of which an industrial calling furnishes a well adapted, and in in some instances the most appropriate, theatre. Christianity shows her care for the workingman by giving this specific direction to her code. In her commands to honesty, to industry and to charity, the active classes of the world are contemplated, and their interests sought to be promoted.

Although it was but a subordinate object with the Great Teacher, he did enlighten the conscience and apply duty to the soul of man, more effectually than any merely human teacher had ever done. Christianity brings home the duties of rectitude with solemnity and with power to every individual. It requires a man to be honest, not from policy, but from the core of his heart. It requires truth in the inward parts. It looks away from the outward act and searches the motive. Staunch, invariable principle; unwavering rectitude, through the severest temptations and sufferings; honor that is as strong and reliable in secrecy as in a crowd: these are the qualities that meet the demands of the Scripture standard. Christ set himself directly against that pretence of morality among the Pharisees, which alone would suit the conscience of the fraudulent workman. "Now do ye make clean the *outside* of the cup and platter, but your inward part is full of

ravening wickedness." He commended those who sought to do their duty in circumstances not likely to attract the attention of men; to them he promised the highest reward. "Thy Father, which seeth in secret, shall reward thee openly." He taught that the eye of his Father was upon every man; upon the humblest as upon the proudest; following him to his most unnoticed retreats, and penetrating every disguise with which he sought to hide or extenuate his conduct. By his teaching he re-affirmed the solemn teachings of the Old Testament, expressed with such divine majesty and grandeur in the One-hundred and thirty-ninth Psalm:

Whither shall I go from thy Spirit?
Or whither shall I flee from thy presence?
If I ascend up into heaven, Thou art there;
If I make my bed in hell, behold, Thou art there;
If I take the wings of the morning,
And dwell in the uttermost parts of the sea,
Even there shalt Thy hand lead me;
And thy right hand shall hold me.
If I say surely the darkness shall cover me:
Even the night shall be light about me.
Yea the darkness hideth not from thee;
But the night shineth as the day.
The darkness and the light are both alike to thee.

He brought to bear upon the consciences of men, in an effectual manner, an entirely new series of motives to righteous conduct, but feebly felt by Jew and Gen-

tile before. He arrayed in vivid and powerful language, the terrible consequences of crime in a future state. He strengthened every other right motive by the severest threats of punishment; of weeping, wailing and gnashing of teeth; of torments in the eternal world so dreadful that a drop of water would be craved as affording some relief. He often referred in his teachings to a great day of accounts, when every idle word would have to be answered for; when every unsound pretension would be put to the test; when the tares which had, in a state of probation, been allowed to grow and flourish with the wheat, would be thoroughly separated and cast into unquenchable fire; when, before the all-discerning eye of the Father, the whole human family shall be accurately divided, and their eternal portion assigned by an infinitely just and irrevocable decree.

"For God shall bring every work into judgment with every secret thing whether it be good or whether it be evil.

"And I saw the dead, small and great, stand before God: and the books were opened, * * * and the dead were judged out of those things which were written in the books, according their works.

"I, the Lord, search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

"For the Son of Man shall come in the glory of

his Father, with his angels; and then shall he reward every man according to his works.

"For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

This emphatic reference to a final and a just distribution of rewards and punishments is characteristic of the Scriptures, and is kept up through the New Testament to its close. It is a prominent part of the Law imposed upon the workingman in the New Testament. Not indeed that judgment is for him more than for his unscrupulous and exacting employer, but that it powerfully enforces every command specially enjoined upon him. It is a sanction that follows him to the recesses of his shop, to the most secret processes of his manufactory, and fixes a blazing eye upon him there. It reminds him of a conscience above that never grows insensible of wrong; of a memory that never becomes fallacious; of a divine justice that cannot be corrupted or thwarted.

Prominent in the Mosaic Code is the command, applicable specifically, it is true, to those engaged in commercial transactions, yet by no violence extended to the industrial classes: "Ye shall do no unrighteousness in judgment, in mete-yard, in weight or in measure. Just balances, just weights, a just ephah,

and a just hin shall ye have: I am the Lord your God, which brought you out of the land of Egypt." An echo of this, expressed in more general terms, is found in the charge given by Paul to the Thessalonians: "That no man go beyond or defraud his brother in any matter; because that the Lord is the avenger of all such, as we have also forewarned you and testified." The solemn denunciations of the Decalogue against the sins of stealing, of lying and of covetousness, we need not say are expressly re-affirmed in the Christian Code. The form which they take under this Code, however, is peculiar: "Owe no man anything but to love one another; for he that loveth another hath fulfilled the law. For this * * *, thou shalt not steal; thou shalt not bear false witness; thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely: thou shalt love thy neighbor as thyself."

In the Book of Proverbs, more than in any other equal portion of Scripture, the virtues and vices that characterize men, in the pursuit of their worldly callings, are emphatically contrasted both in their nature and consequences. This is the place in which to recommend that book of divine wisdom to the serious perusal of all practical men and women. To such it would prove the most valuable pocket companion. Its plain and easily remembered rules are

not only uttered in the most pointed and vigorous style, but they breathe a moral spirit of the most elevated character. They are calculated to lift the mind above the grovelling aims and principles, which are too common among merchants and craftsmen, from whom better things might be expected. The short-sighted policy, the worldly wisdom and the motives of mere expediency which govern men too often in their worldly affairs, meet here a withering rebuke, and the opposite course of the honest man is depicted as alone truly noble and deserving the name of wisdom. The extrordinary elevation and purity which characterize this book, can only be ascribed to the divine influence under which it was written. The Proverbs of Arabia and of Greece, and of the great moralist and thinker of China, may, without fear, be brought into comparison. "All the heathen proverbialists and moralists joined together cannot furnish us with one such book, as that of the Proverbs of the Sacred Scriptures." It is deeply to be regretted that Prof. Stuart of Andover, a name dear to the friends of American Biblical Literature, whose words have just been quoted, should not have been spared to execute the purpose which he cherished, of writing "*a Commentary on this book altogether adapted to common readers*, that is, to the great mass of our population. There is no book on earth," he con-

tinues, "of deeper interest in a social, moral, industrial and economical point of view, than the Book of Proverbs. May and should it not have a wider diffusion, and be more read and studied, and better understood?" We are confident that the result would have been a work preëminently adapted to train and elevate the moral sense of the working classes. It would have truly brought the Bible into the workshop. It will be our humbler part at present to select some passages as specimens of the whole.

Upon deceitful practices and methods of business: "Lying lips are an abomination to the Lord; but they that deal truly are his delight. The lip of truth shall be established forever; but a lying tongue is but for a moment. He that walketh uprightly walketh surely." This latter sentiment, repeated in a different form in another connection, will no doubt call up confirmatory reminiscences in the breast of every observing man of the world: "For a just man falleth seven times and riseth again..... The candle of the wicked shall be put out."

The frequent depreciation in value of the results of unfair and dishonest courses in business, is another fact, with the help of which the wise man, in his brief but vivid lessons, enforces the duty of honesty. "Bread of deceit," he says, "is sweet to a man; but afterwards *his mouth shall be filled with gravel.*

The getting of riches by a lying tongue is a vanity tossed to and fro (an empty and uncertain possession) of them that seek death. He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor. The labor of the righteous tendeth to life; the fruit of the wicked to sin."

In another passage, the results of industrious labor are honorably contrasted with the fruits of what is termed "vanity;" about the meaning of which there is some doubt. "Wealth gotten by vanity shall be diminished; but he that gathereth by labor shall increase." There is no doubt or misunderstanding concerning the last clause: that which is purchased by a proportionate amount of toil, whether of head or hands, is legitimate property, with a title the clearest and least likely to come into dispute of any; and is a firm basis for further efforts. If we take "vanity" in the sense of little or no effort, we shall have, as the probable sense, riches which have been won by games of chance, or such idle methods of making a fortune as were in vogue at the time; and the contrast will be between the worldly good which sometimes falls into the hand of the sluggard, and that which rewards with its substantial endowment the patient toil of the diligent.

As to the trait of industry, we look in vain, in any other quarter of didactic writing, for the kind and

degree of encouragement it receives in this remarkable book, as well as through all parts of the Scriptures. Nowhere is the condition of the slothful described in such vivid, truthful and scornful terms as here. These passages deserve to be reckoned among the best specimens of descriptive writing, and of vigorous, graphic style, in the English language. They are at the head of didactic literature. The vein of contempt for the sluggard which runs through them, has doubtless greatly assisted the impression in favor of industry, which has been made by them in our nurseries and Sabbath-schools, and wherever among the young they have been employed:

"Go to the ant, thou sluggard; consider her ways and be wise. Which having no guide, overseer or ruler, provideth her meat in the summer, and gathereth her food in the harvest.

"How long wilt thou sleep, O sluggard! when wilt thou arise out of thy sleep?—Yet a little sleep, a little slumber, a little folding of the hands to sleep.

"So shall thy poverty come as one that travelleth (swiftly), and thy want as an armed man."

In another place we have a terrible, though exceedingly brief account of the condition of the slothful man's estate:

"I went by the field of the slothful and by the vineyard of the man void of understanding; and, lo!

it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down.

"Then I saw, and considered it well; I looked upon it and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep.

"So shall thy poverty come as one that travelleth, and thy want as an armed man."

The writer's amazement and scorn for this character supplies him with copious and varied imagery, and so, with change of scene, we have the same personage again upon the stage:

"The slothful man saith: There is a lion in the way; a lion is in the streets. As the door turneth upon its hinges, so doth the slothful upon his bed. The slothful hideth his hand in his bosom; *it grieveth him to bring it again to his mouth.*"

"As vinegar to the teeth and as smoke to the eyes, so is the sluggard to them that send him. The soul of the sluggard desireth and hath nothing. The way of the slothful man is as an hedge of thorns." Here is a remarkable relationship between different traits of character: "He also that is slothful in his work, is brother to him that is a great waster."

The duty of supporting one's self by one's own honest efforts, is enforced in the writings of Paul; himself, as already shown, being an example of such

self-reliance and independence. "Let him that stole, steal no more; but rather let him labor, working with his hands the thing which is good; that he may have *to give* to him that needeth." To this salutary command is added all the weight that could be derived from the consistent life of the writer. "We did not eat any man's bread for nought, but wrought with labor and travail night and day, that we might not be chargeable to any of you. Not because we have not power, but to make ourselves an ensample unto you, to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such, we command and exhort, by our Lord Jesus Christ, that with quietness they work and eat their own bread."

One of the distinguishing and one of the most praiseworthy traits of the Christian system, is the honorable and yet common-sense view of woman which it gives, and the consequent elevated position and yet practical calling which, through the influence of this system, has been assigned to her in society. She is no longer the slave, drudge, and inferior of man; nor yet is she, to a mind regulated by Christian feeling, a creature of exquisite formation,

designed to be the object of chivalrous devotion merely,

——— too bright or good
For human nature's daily food.

She was designed to fill an important position, indispensable to that new sort of happiness which Christianity introduced into society with the renovated domestic institution, as head of the household. In this position, familiarity, to a greater or less extent, with a whole round of peculiar industrial employments, is required of her; here lies her chief duty, and here her claim for well-earned commendation. It might therefore be asked, what regard is paid in Scripture to this class of laborers, the housekeepers—the females who provide in countless ways for our home comforts? And the ready answer is, that in the book of Proverbs, the place of honor—the concluding passage—is devoted to her duties and her praise. And still more clearly does the deference shown to her appear, in the character of the passage thus appropriated; it being the most carefully finished of any in the book, and one of the most elaborate in all the Hebrew writings. The Panegyric of the Virtuous Woman is an acrostic; the first letters of the verses being the letters of the alphabet, in their order. Hence it has been wittily called "the Golden A. B. C. for Women."

The passage is marked by the peculiarities of the age in which it was written, and the prevailing social customs; yet the spirit it breathes, and most of its particular maxims, are fully applicable to the wants of our own era. It will be sufficient to quote the following verses:

Who can find a virtuous woman?
For her price is far above rubies;
The heart of her husband doth safely trust in her,
So that he shall have no need of spoil.
She seeketh wool and flax,
And worketh willingly with her hands.
She riseth also while it is yet night,
And giveth meat to her household,
And a portion to her maidens.
She girdeth her loins with strength,
And strengtheneth her arms.
She layeth her hands to the spindle,
And her hands hold the distaff.
She is not afraid of snow for her household,
For all her household are clothed with scarlet.
She maketh herself coverings of tapestry;
Her clothing is silk and purple.
Her husband is known in the gates,
When he sitteth among the elders of the land.
She looketh well to the ways of her household,
And eateth not the bread of idleness.
Her children arise up, and call her blessed;
Her husband also, and he praiseth her:
Many daughters have done virtuously,

But thou excellest them all.
Favor is deceitful, and beauty is vain;
But a woman that feareth the Lord, she shall be praised;
Give her of the fruit of her hands,
And let her own works praise her at the gates."

CHAPTER VIII.

THE LAW OF CHARITY.

Christian Love not a Negative Principle—Prominence in the New Testament—Effects on the World—As a Duty it is coextensive with the Mutual Dependence f Men—Question as to Mutual Dependence in the Case of the Workingman—Extent of the Law of Dependence—Several Illustrations of Dependence upon the Workingman—Dangers involved in the Use of Steam—Responsibility of Machinists engaged in this Department—Dependence upon the Workingman for our Daily Comforts—How all this should affect the Workingman—His Duty urged by Accidents resulting from Neglect—Must abandon unprincipled Employers and injurious Callings.

We have seen how, under the Christian code, the duties of the second table are comprehended in the law of Love. "Love is the fulfilling of the Law." But it was not intended in this to teach, that this Christian principle is confined in its operation, to the merely negative exercise of working no evil to one's neighbor. He that does no more than abstain from inflicting wrong upon his fellow-man, comes far short of the requirements of Christian love. The workingman has other laws than those of mere justice and fidelity laid upon him, and other performances may be expected of him in his calling, at least if love and

Christian charity have found a lodgment in his heart. That principle may be defined as a practical affection for our fellow-men at large. It is a habit of viewing and treating them all as neighbors, when they become to any degree dependent upon us.

It is as unnecessary, as it would be impossible, to exhibit at large, the manner in which the duty of Christian charity is dwelt upon in the New Testament. It is the sum of all duties: the end of all commandments: the greatest of all virtues. Some virtues, as faith and hope, spring from our necessities in a state of probation, and will cease to be exercised at its close, but charity or universal love, will find a sphere in every state of being. The Apostle Paul reckons charity as preferable to all the coveted privileges of Christianity, even in that privileged age; as above tongues, prophecies, knowledge, faith that could remove mountains; as of more value than the highest degree of self-denial, or a readiness to suffer martyrdom in its most awful forms. "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

And it cannot be questioned that wherever Christianity has been extensively taught and embraced, its most evident effect upon men, in their social and personal relations, has been the diffusion of the spirit

of charity. They recognize in each other a neighbor and a brother. So far as they realize a mutual dependence, they feel under obligation to seek each other's welfare. The wondrously benevolent attitude which Deity holds to man in the work of redemption; the career of His Son upon earth—so merciful, so self-sacrificing; the prevalent character of the doctrines and exhortations uttered by himself and his followers, and preserved in their writings, combine to fulfill, in their practical working among men, the prophetic burden of the angel's song which heralded the birth of Christ: "Glory to God in the highest, and on earth peace, good-will toward men."

The only question which can be raised here relates to the extent of this mutual dependence. The workingman, confessing his obligation to obey this universal rule of Christianity, may yet inquire how far *he can obey it* in his calling. It is clear how he can be conscientious and industrious as a workingman; the law of rectitude is as applicable to the sphere of so-called industrial pursuits as to that of the learned professions; but how is the Christian law of charity given to him as a workingman? Especially among the less distinguished branches of his calling, among the humble day-laborers, with whom there is such a sense of almost absolute dependence upon others, the idea of making their work a manifestation of Chris-

tian charity appears well nigh preposterous. One would think it quite enough to demand of them that they be strictly conscientious in their work, remembering that at all times they are under the gaze of an Omniscient Eye, and that any requirement beyond this would overburden their consciences, and would be to expect them to be righteous over-much. Undoubtedly a strict conscientiousness would lead them to the outward performance of almost everything we could wish, yet we would have them led, not simply by the stern requirements of duty, but also by that delightful sympathy with their fellow-men which makes all duty easy, and which carries them beyond the mere cold question as to what is strictly right and wrong.

For it is susceptible of proof, that, in the lowest sphere of legitimate labor, there is room for the exercise of genuine Christian charity—the same love for the world in kind, if not in degree, may be cherished there, as swells the bosom of the professed philanthropist. And it results from the fact that men are subject to a law of mutual dependence, that extends, in its operation, from one class into another, until it has comprehended the whole body of civilized society. Especially as, in these latter ages, the various professions and industrial branches of labor are so minutely divided and parcelled out among strictly

marked classes, of which the one knows little or nothing of the methods pursued in the art, calling or profession of the other—one class must look almost exclusively to the other, for the share of comforts and necessities which have been committed to its hands. The comfort and life of the capitalist often depend upon the manner in which the humblest day-laborer has handled his tools, and has performed that work, which *he* has neither the capacity nor the opportunity to engage in or even to oversee. Here then are involved not only the honesty and faithfulness of the laborer to his employers, but a question also of life safety and comfort, in which sometimes thousands and millions of our fellow men are concerned.

If for example the workingman:—and under this term we include such as have a subordinate share of the responsibility of directing his labors; if let us say, a gang of men construct an embankment carelessly; if they knowingly insert an unsound or unsuitable timber into the frame of a bridge or the hull of a vessel, or omit the needed amount of care and application in fastening the parts together; if a workman silently suffers a defective plate, or sheet of iron, or railroad bar to pass through his hands into the stock of approved articles; or, in another department of labor, takes insufficient pains in fastening it into its place; if he lays his brick and mortar and timbers

together in such an indifferent manner, and leaves behind him such an insecure frail tenement that it is ready to crush with its own weight, or to fall before the first blast of winter; then it is likely that very soon—and that in a lamentable manner—the extent and intimacy of our dependence upon him, in every grade of his calling, will be made to appear.

It is customary now, to confine the vast expansive force of steam in such a manner, that we can concentrate and bring it to bear upon a very limited surface, and thence distribute it in every direction by the aid of machinery. Hundreds of human beings are drawn together in order to make the best use of this concentration of power, either in the superintendence of the machines it sets in motion, or to enjoy the facilities for travelling it affords. In proportion to the greatness of the power, as a general thing, is the greatness of the concourse of factory hands, machinists or travellers. Meanwhile, the difficulty of confining the power and restricting its operations exclusively to the apparatus provided for its distribution, increases also; materials of greater strength must be employed; the mighty genius must be more vigorously enthralled. It is a struggle between a wild, brute force, seeking to expand itself on every hand, and an intelligent master, who must measure its power and skillfully constrain it from rebellion. Yet

we well know that if it once overleaps its artificial bonds, its rude demonstrations of uncontrollable energy will be more violent and more destructive in proportion to the efforts made—the strength of materials used—to control it. Increased power, therefore, involves increased difficulty of restraint, increased violence in an explosion and multiplied ruinous consequences among the greater throngs of individuals, brought together to superintend or to enjoy its demonstrations. Operatives, therefore, in the various branches of mechanical art employed upon the steam engine, are under a deep responsibility for the welfare and safety of their fellow-men. Their work has a wider bearing upon these interests than ever mechanical contrivances had before. A trivial instance of neglect in providing the apparatus necessary to chain and to guide these monster powers, may produce the most appalling consequences. The workingman in these departments, and in the kindred branches of ship and railway construction, upon reflection, cannot but feel himself in the strictest manner subject to that law which requires him to regard his fellow-men's lives, comfort and happiness, as he would his own. He must perceive in his calling an opportunity for the exercise, in some of its widest applications, of the principles of Christian charity.

Indeed there is not an hour of our existence in a civilized condition, some of whose comforts are not dependent upon the products of the workingman's toil; there is scarcely a plan which we undertake to carry out, which does not, in some part of it, depend for a happy issue upon the manner in which the workingman has executed his part. The durability, the comfortable and pleasing qualities of the clothing we wear; the strength, fitness etc. of the household utensils and furniture we employ; the wholesome and nourishing quality of the food we eat and purity of the water we drink; our light by night; our warmth in winter; our convenience in carrying on the intellectual employment of composing, writing and making known our thoughts to the world; our amusements and, to some extent, the cultivation of our tastes, are dependent upon the spirit with which the workingman, in the various departments of construction, prepares the articles designed to meet our various wants.

Here then there is room for the exercise of charity. The workingman has a right to feel and he ought to feel, that men are dependent for their life, safety and comfort upon the manner in which he performs his work. He ought to feel that, according as he performs his part, the condition of men will be better or worse: and that this rule holds good, to a greater or less

extent, in every calling and position which he, as a workingman, can occupy. The lowliest of the throng, as he lifts his pickaxe upon the narrow portion of the enterprise which has fallen to his lot, may feel a thrill of this noble Christian feeling coursing from his heart through every portion of his system, imparting a new and joyous life and energy to each movement of his muscles, and transforming his work from a mere task by which to earn his bread and satisfy his employers, into a labor of exalted Christian love. Instead of feeling himself nothing but a poor workingman, toiling at an insignificant calling, he, by the exercise of Christian charity, by doing his work well for the sake of the general comfort, convenience and safety, will feel himself allied with all the good and noble of earth; with Jesus Christ, who went about doing good; with God himself, the benefactor of all.

And we claim that, upon the broad principles of Christianity, this is the workingman's plain duty. He, in his calling, is not excepted from the application of those principles. In all which he does, he is to be governed by the Christian law of Love. Yes, by all the direful evils that have been incurred among men, through the carelessness and indifference of those, to whose mechanisms they had intrusted their welfare; by all the precious lives that, in a moment, have been hurried from a theatre of active usefulness

to a cruel and untimely death, hurled down the steep edge of embankments, or thrown into frightful chasms attempted to be spanned with deceitful bridges; by all the dread probabilities of a recurrence of such events, so far as they result from defective constructions and bad workmanship, crimsoning the records of coming generations, and darkening with their hearse-plumes the joy of man's triumph over nature; the workingman, as a man that can sympathize with private sorrow and with public bereavements, is bound to make his own portion of the work, upon which his fellow-men depend for safety and despatch, fully capable of bearing the shock and strain which, in the hour of peril, may be expected to come upon it.

The complaint may be made, that in most of the melancholy occurrences which have been contemporary, especially in this country, with the progress of the race in the useful arts, the responsibility has been, not with the workingman, but with his grasping, unscrupulous employer, or with the incompetent engineer or head-workman employed, from motives of avarice, to do cheaply the work upon which the most precious of all earthly good is to be risked. It is because he is compelled to follow the leadings of such men, having the control of capital and burning with unprincipled greed to make the most of it, that he is a party to the construction of leaky vessels,

defective engines and boilers, shackling bridges, insecure railroads and tottering dwellings and stores. Granted; and so far as the workingman cannot intelligently follow the leadings of his employers, nor judge of the fitness of the great structure, of which his work is but a humble part, truly and safely to accomplish the ends proposed; he is discharged from all responsibility. But the duty is laid upon him of forsaking all those undertakings, in which he has been led to see that himself and his fellows are but the tools of reckless and avaricious schemers. By the law of Charity, he dare not, in the humblest capacity, assist in carrying out the schemes whose plan and purpose do not admit of a reasonable provision for the personal safety of such as are expected to use them. He will avoid such undertakings. And he will, furthermore, avoid a calling in which there is no room for the exercise of this noble principle of love to man, just as much as one which is found inadequate to his support. He would far rather be found manufacturing toys for the innocent amusement of groups of children, than decorating with masterpieces of art the places devoted to dissipation and revelry, and to corrupting representations of life and manners. He would far rather engage in tunnelling the mountains, digging canals, raising the buried strata of fuel and valuable ores to the surface, or even in promoting

the public health by sweeping the streets of cities, than have a share in turning the nutritious grains and fruits of the earth into poisonous and maddening drinks. In the choice of situations and of employers, he will avoid those positions which afford no opportunity for the conscientious and charitable application of his faculties as a workingman, and where habits of carelessness and a wicked disregard of the interests of his fellow-men would be likely to form themselves in his mind.

So practical may be the principle of Christian Charity in the sphere of the workingman; so wide its range and application. The exercise of it is his life's duty. It should control the manner in which he discharges a legitimate calling, no less than his choice of such a calling in the first instance.

CHAPTER IX.

THE LAW OF ADVANCEMENT.

Three Duties of the Workingman—Owes one to his Calling—A certain Degree of Advancement designed for it by his Creator—That Degree not yet reached—Where is the Rubicon of Progress?—Substitution of Machinery for Hand Labor—Effects in the United States and Great Britain—The Laborer often the Inventor—Fire of Inventive Genius a Divine Gift—Unsatisfactory Condition of the Chinese—No Limit to Advancement in these Pursuits yet discovered—Duty taught in the Parable of the Talents—Various Applications of it—The Workingman also included—The Possession of but a Single Talent does not exempt him.

THE workingman, under the influence of Christianity, feels it his duty to carry forward his particular branch of activity, to such a degree of perfection, and to such a position of honor, as he is able. This is nothing else than the duty of the workingman to his own calling; as, in the previous chapters, we have had his duty, first to God, and then, to his fellow-men. The first is the Duty of Common Honesty and Rectitude; the next, of Charity; while the third may be termed the Duty of Self-Respect: respect to himself as a workingman.

Admitting now that the prevalent industrial pur-

suits of men accord with the divine purpose in the creation of man and his circumstances; it follows that a certain degree of respect is due to those pursuits. They ought to be promoted to whatever degree of advancement they are capable of reaching. For, when God implanted in us these faculties, gave us these powers of regular and skillful labor, and surrounded us with the manifold influences of this world, calculated to unfold and exercise them; he foresaw a certain measure of perfection which they might reach, and gave that to them, as their goal and their bound. Now, since there is no room for the supposition that this proper degree of perfection was given to our working powers when they were first created (which appears not to have been the case with any of our faculties), we are either obliged to assert that this stage of advancement has since then been attained; or to admit with us that it is still before us; that the grand ultimatum which the All-perfect Creator had in view, when he framed us thus, is still in the distance; that the various spheres of mechanical and agricultural activity, in which men are engaged, are destined to a career of still greater advancement; in which, whoever engages, faithfully and piously devoting himself to the work, may feel that he is truly accomplishing the will of God, and establishing his kingdom on earth; and in which,

whoever acts indifferently, content to see his branch of labor persevere in its old level, or even permitting himself more or less to contribute to its degradation, is sinning against himself, and provoking the displeasure of Deity.

The question then arises: Have we carried the various branches and pursuits of the workingman to that degree of perfection and of honor, which God designed them to reach: and are we transgressing his will, and bringing in a tide of mere godless worldliness, in encouraging the onward progress of the mechanic, the farmer and the laborer? If so, when did we reach the true bounds and limits? Who will indicate to us the critical line—the Rubicon, which, having once crossed, the character of our progress was changed? Show us, in the altered character of that progress, the evidence that it is of an opposite moral and religious character from that which preceded it. Was it right for men to push to the farthest limits of improvement their former methods of travel by the aid of the winds at sea and of animal force by land, and did that progress become sheer worldliness when the force of steam was substituted? Or, did we cross the invisible line when, in the present age, the substitution of machinery for hand labor began on so extensive a scale? Did the farmers transgress the laws of Christian simplicity

and moderation, when they introduced the mowers and thrashers, the drills and fans and shellers, which, of late, have displaced the scythes and flails and other manual methods of discharging the business of the farm?

We know there is a collateral question of the deepest interest, connected with this inquiry: we mean the effect, upon the welfare of the laboring classes, of the substitution of machinery, for hand-labor. If it could be shown, what it has been the fashion of some to assert, that this effect was generally unfavorable: that a real regard to the interests of these classes forbade the introduction of machinery when it dispensed to any great degree with manual labor, then the place of Christianity on the subject would be clearly that of opposition to it. Then it might indeed, with some show of plausibility, be asserted, that a limit to the progress of the various spheres of human activity was demanded by the spirit of true Charity. But we imagine there are few persons, even among workingmen, who, now-a-days, would be found objecting to this introduction of machinery. Its unfavorable operation, where there has been any, has so generally turned out to be temporary, and its positive benefit to the working-classes frequently so great, that objections have died away. We live at a time in which some new scheme for saving labor is

announced every week, and in which not a year passes but some really efficient and successful substitute for manual labor is set in operation. It has been calculated, that to perform the work now accomplished by the thirty thousand planing-mills alone, in the United States, would require one million eight hundred thousand hands; more than three times the entire population of New York. Yet the extraordinary demand for hands in every department of labor, and the high prices cheerfully paid for them, leaves no time for calculation, and no opportunity for complaint, of the interference of machinery with the interests of the laboring man. Events have solved the doubts and grave questions started by the introduction of machinery. The sphere of the laborer has not been degraded: everywhere in this country at least he is in as great demand as ever.

In Great Britain the laboring population is estimated at four millions, while the mechanical power actually in operation in the country is equal to the labor of 600 millions of men. That is to say, Great Britain, by the help of machinery, is going through an amount of work with four millions of human laborers which, without machinery, could not have been accomplished except by a working population of 604 millions. Yet this great displacement of hand-laborers does not appear to be followed by any increase of

poverty, idleness or misery in the classes most directly affected. Taking society in the gross, mechanical improvement does create avenues of employment for the hands it displaces. The same mechanical genius which, in one department, produces such a revolution that two hundred and twenty-five laborers may be dispensed with, and the attendance of the two hundred and twenty-sixth alone be necessary to produce the same results, will also suggest some entirely new branch of employment, as the construction of railways and the application of steam to innumerable new processes and objects, by which a very large proportion, if not all, of the dismissed cotton spinners may in time be provided for.

And, what is worth observing here, it is the laborer himself who in many, if not most, instances is the originator of such advances in his particular sphere. Many, one might almost say most, of the improvements in the machinery used in Great Britain, have been introduced by mechanics.* It is the very man who, by application of his own hands to the different features of the object, has become familiar with its peculiarities; has groaned under the burden of the difficulties to be met with in attaining it; and has enjoyed such personal advantages as they imparted:

* Quart. Rev., vol. xxxi.

he is the one who has suggested such an arrangement of inert materials, in connection with such a combination and adaptation of mechanical powers, as exactly and, in a more rapid manner, accomplished the work of his own muscles. The activity of thought in the working classes appears in frequent coruscations of inventive skill; and it would be a strange and incredible fact, if the legitimate tendencies of mind and skill, in that class, were to its own injury and degradation. There does indeed appear to be a tendency indisputably native to the mind, in every sphere of activity, to reach simpler, more direct and more rapid methods; and where this tendency is wanting, we see a mental paralysis. There is a fire we believe kindled from heaven, burning in every healthy mental constitution, which animates us to new achievements in every field of labor open to us; which is made to exult in every onward movement; and which, in no vain and mad and merely worldly career, strives to scale barren mountains, but which carries its banner, inscribed *Excelsior*, upward and onward along the safe and useful, yet truly sublime, career of practical invention. We believe that in the view of this enthusiasm, which to us seems nothing less than divinely implanted, the career open before every mechanical pursuit is at least wide enough to exhilarate, if it be not abso-

lutely unbounded. And in the actual existence of such a "forward leaping fire" in the bosom, we think we find proof of the great plan, upon which the Creator formed our faculties, and laid out, by eternal decree, their career. Much as is due to the Chinese for the degree of skill they exhibit, it is impossible for us to contemplate their fixed immovable condition, the total absence of any progressive movement among them, with the least satisfaction. They are an instance of petrified ingenuity. While they have movable types, paper, gunpowder, porcelain, the magnetic needle, great and creditable to themselves as these inventions may be, we cannot repress our surprise and disdain, that they have been restricted to the narrowest range of uses, and have stimulated the people to no new inventive essays, for centuries. It is not the attainment of a fixed and motionless degree of elevation; it is continual progress alone that will satisfy us in contemplating a people.

We do insist, then, that the line which should limit the progress of our mechanical faculties, is not the one which runs between manual labor, on the one hand, and mechanical substitutes for it, on the other. There is nothing, in such inventions, of itself hostile to the Charity of Christianity. They are positively and immensely beneficial to man. We hold that it is

utterly impossible for any one to show us where this line, bounding the legitimate progress of this class of our powers, is to be found. If it be already crossed, there is nothing in the altered character and influence of our activity in this field to show it: if it runs across our path somewhere in the future, there is no mortal competent to reveal it, and, at any rate, for us it can have no practical value; for so long as the goal which God assigned us is not reached, our only business is to press diligently and zealously forward. Capability of advancement in God's works is universally the proof of a coincident law of advancement, and an indication of the duty of promoting such advancement, so far as may be in our power.

The same duty is also taught, by fair inference, if not directly, in our Saviour's parable of the Talents. In this parable (Mat. xxv. 14), the Master is described as leaving various sums of money in the hands of his servants, to be increased by judicious management during his absence, and rendered back to him, with their accumulations, at his return. Each servant is required to render a strict account of his doings; even the one, to whom the smallest charge of all was committed. And when this servant, to whom only one talent was committed, returns it to his Lord, neither increased, nor yet, in any respect, diminished

or injured, and pleads that that was all that could justly be asked of him, and that the Master ought to be satisfied with his own unimpaired, if not increased, he was answered with the utmost severity; denounced as a wicked and slothful servant; deprived of his charge, and cast out into outer darkness: "there shall be weeping and gnashing of teeth." Now we claim, that here, the duty of the laboring man and, in fact, of every one to his calling in life, is plainly enough taught; although the parable may, in the first instance, refer to spiritual and not secular responsibilities. The principle of the parable we hold to be this: Our Responsibility to God for the Improvement of every Object committed to our Charge, even the smallest, if it be susceptible of improvement. Thus, not only our own moral characters, or the salvation of others under our influence; not only our calling as ministers of the Gospel, Christian parents, or Sabbath-school teachers, may be included; but worldly objects also.

Thus the improvement in the amount and quality of the fruits of the Earth; in the size, speed, strength, docility and general usefulness of the various domestic animals, which is now so assiduously promoted, especially among farmers, ought not to be viewed simply as a work of utility, but as the fulfilling of the divine will: as the improving of some of the

talents committed to us and rendering them back "with usury."* It is not improper for us to conceive of a real delight in the divine mind, on beholding the lower creatures of the vegetable and animal world, thus improved and beautified by the exertions of man, to whom he gave them in charge; and we may believe that, to every one who engages in such a work with the spirit of a Christian, that is, with a view to His glory, the word of approval is uttered, "Well done, good and faithful servant! thou hast been faithful over a few things, I will make thee ruler over many things." We regard the various sciences also, in the imperfect state in which many of them are, as a sacred trust—a precious talent committed to man—which it is not only his disposition, but his duty, with all his powers, to promote; leaving them to the succeeding generation, in a better condition than that in which he found them. The Lord, in this parable, summons all who are called to scientific pursuits, to an account. It is not enough for them to leave their profession as they found it—to be satisfied not to do it any injury: that would be the burying of their talent in the earth.

* This term, employed in the parable, and quoted here for its familiarity in that connection, must not be understood in the odious sense which the word generally has. The original word might equally well be rendered gain, increase, lawful interest.

The same principle is applicable to the pursuits of the workingman. By the Providence of God, he occupies a certain position:—is engaged in a certain mechanical or agricultural pursuit. It is a proper and an honest calling. Its standing and reputation may be advanced. Its character as a handicraft, as requiring the exercise of certain mechanical powers, may be improved; difficulties in the application of the powers or in the use of the material may be removed; the durability and beauty of the workmanship may be promoted; the inducements and opportunities which it presents to unfairness, which have actually been used by many, to the disgrace of the calling, may be shown to be compatible with the strictest honesty; the workingman's calling, in these and other ways susceptible of advancement, is placed in his hands by Providence, and he is unavoidably involved in responsibility for that calling. His talent is capable of increase. It was committed to him, not to be returned in its former condition, but that he might get increase upon it. He is expected to resign it back to God in some respects improved from what it was when he was providentially called to the charge.

Or do we hear him say, calling feebly up to us from the lowest and least considered ranks of his occupation; from his inferior place, where he stands, with spade and pick, humbly preparing the way for

more important operations; do we hear him claiming that for him, in his insignificant position, there is no such responsibility; asserting that nothing can be hoped from his pursuit, but motion forever on the same dead level; that there is no "Excelsior" on his standard, to excite him and his ever-plodding comrades to deeds of progress; that, therefore, it would be unduly harsh and exacting of the Lord, to impose such duty and responsibility upon them? Nay, then; it was for you, O toiler upon the grades and embankments of our railroads, in the streets of our cities, in our stables and our kitchens, that the *latter* portion of the parable was written! Because you have but one talent; that is, because but little has been put in your trust, dare not think it is absolutely nothing. Because the character of your calling does not admit of rapid advance or improvement, think not it cannot therefore move upward at all. Interest upon a single dollar grows but slowly; if it is but a single dollar that is committed to you to do the best you can with it, will you be excusable because, out-of-heart and desponding, you carefully wrapped it up and put it away? Because the Lord does not expect of you the returns which the philosopher, the statesman, and the engineer must render, are you at liberty to infer that, in your less important calling, he expects nothing? The spirit of honor

and fidelity, of zeal and of improvement, will find room in the humblest occupation. True piety will help us to adorn and give dignity to the lowliest of honest pursuits.

CHAPTER X.

THE LAW OF ADVANCEMENT APPLIED.

First Duty, to clear the Calling of all Unchristian Associations—Bad Repute of some Callings—How to elevate them—Every Calling liable to be perverted to Evil Purposes—Instances—Corresponding Obligations of the Workingman—No Matter if he is Alone—Nobleness of the Object—By seeking such Ends, the Workingman unconsciously promotes his Calling as an Art—This must be sought Consciously and for his own Sake—Forms another Branch of Duty—Difficulties in his Way—Great Genius not alone Responsible—Some Measure of Inventive Faculty vouchsafed to All—A Logic of Invention proposed—A Motive needed to stimulate Talent—Power of the Christian's Motive—Workman's Opportunities for Discovery—Example—Must not neglect his Calling as it now is—Something which all can do.

THE Duty which the workingman owes to his calling is two-fold; First, to clear it of all immoral associations; and Second, to contribute as far as he may to its general advancement, that it may keep pace with other pursuits in the march of improvement.

The First duty is one, in which the least gifted workingman may perform a part. A firm and upright will is chiefly needed here. It is to clear his calling of all immoral associations. There are some callings which, for various reasons, lie under a cer-

tain degree of bad repute: some in the commercial sphere of business, as that of the broker; some in the professional, as that of the lawyer; some in the mechanical, as that of the tailor.* It is not our purpose to argue the grounds of this disrepute; they may result from the known character of such pursuits, as being more embarrassed with temptations and opportunities for fraud, or they may result from actual observation of the conduct of individual members of the craft or profession. We by no means intend to assert that these suspicions or accusations are always just. Certainly the repute of the calling suffers by them. Its standing is affected, and it is at a disadvantage, as compared with other callings, of which such charges are not uttered; and this is so, whether the charges are true or false. Now the manner of elevating such a profession or calling is, at least in part, manifest. Whatever opportunities it presents of secret fraud, the workman must manifestly live above them. Whatever vice is charged against the craft, the workman must, at any cost, prove that, so far as he is concerned, the charge is untrue: the craft must see in him an example of the opposite virtue; he must do his part, by the irre-

* This latter craft is disgraced by the slop-system as it is called, the sickening details of which were first brought to light by Mr. Mayhew. It is however confined to the great cities of England.

proachableness of his own conduct, to dissipate such charges and suspicions. Every time he is really guilty of the immorality, he helps to fix the stain upon the garment of his profession: he puts a new weight upon its already sinking condition; he lowers its character, and justifies all the suspicions cherished against it. And so, every mean and disgraceful, and indeed every doubtful, practice, in any calling, is not only a violation of some law of morality, and thus a direct offence against God; but it offends him likewise, as an injury against the profession or calling he committed to the individual's hands. It is a treatment of the talent, worse indeed than wrapping it up and hiding it, in useless retirement, in the earth. It is a breach of trust. Value is actually detracted from the charge, which thus will be returned to the master in a worse condition from that, in which it was given to the servant.

But while particular vices are charged to particular occupations, there is one general truth, which ought to rouse men in every occupation, to look well to their own. There is scarcely any pursuit, however excellent in itself and conducive of the general welfare, but may, by the depraved character of the possessor, be turned to evil purposes. And, so far as any pursuit has been perverted to such purposes, so far is its character lowered, and so far it

stands in need of elevation at the hands of its representatives. The printing press, in the hands of evil men, has been made an engine of incalculable evil. The noble name of Commerce has been tarnished by the slave trade; to which, under the constraint of brutal men, she has been compelled to yield herself. The painter's and the sculptor's arts are made subservient to the wicked lusts and passions of men. Various mechanical arts are made to minister to the depraved appetites of men, at the gaming-table, in the drinking saloon, and in the theatre. We have already spoken of these perversions of honest pursuits, as offences against the law of Charity.* As they tend to injure and disgrace a profession, they are equally offences against the profession itself. To bring these callings to the degree of honor which they ought to enjoy, it is necessary that they be severed from these debasing connections. The workingman, under the teachings of Christianity, will feel that a great part of his responsibility to the divine Master, for the increase of his talent, lies in this direction. He is under obligation to promote the upward movement of his profession, by refusing to be instrumental in prostituting it to wicked and malevolent purposes. As a printer, he will avoid those

* Chap. viii.

publishers who lend their presses to the diffusion of profane and immoral sentiments, and who, to the eternal disgrace of their calling, pour forth from their establishments vast floods of trashy and pernicious literature. As an artist, he will feel it a duty owing to his profession to avoid immoral and debasing subjects; and, while he uses every liberty which true art allows, yet never to descend to such a treatment of his topic, as he can foresee, will and must, with the great majority of spectators, produce exceedingly undesirable impressions. As a mechanic, he will refuse to lend his trade to promoting the express purposes of the gambler, the manufacturer of intoxicating drinks, and the play-actor. Subserviency to such objects is felt, by the Christian workman, to be an ignominy, of which it is his duty to relieve his profession, so far as he may have opportunity. We do not desire to restrict the workman unduly, but we should deem it an indication of a healthy conscience, if one should refuse to be employed in the manufacture of instruments so clearly designed for bloody purposes as the bowie knife or the duelling pistols. He may be but one man, and, in case of his refusal to degrade his pursuit to these and like purposes of evil, a hundred others may be ready, for the sake of gain, to accept the offers; he may be sorely tried by want; ambition may tempt him to make of his call-

ing a mere stepping-stone to fame; but the teachings of Christianity remind him of his individual responsibility for the talent committed to him. He is warned that, if it be but one talent, its use or misuse is certain not to be overlooked. He is impelled, by the elevating considerations urged by Christianity, with a noble self-denial to put his profession, in all its true interests first, and himself, his wants and his fame, afterwards; he may then, in the path of duty as he will be, look confidently to God for support, and be sure of his eternal approval.

We are, it may be, in danger of underrating the importance of the charge thus delivered to workingmen. True, to each individual of them it may be comparatively a trifling share, but it is a share in a work well fitted to kindle their enthusiasm, and to throw into their otherwise tedious and wearisome pursuits, a lively interest. What is that high object then, to which we would have this class of men aspire? To remove the stains of vice and unfair dealing from the escutcheon of their craft; to keep it bright and clear of such blemishes hereafter; to divorce it from all its past uncharitable and injurious associations; and, so far as they have the wisdom needful for such a work, to make it, in its spirit at least, a promoter of the real welfare of men. To make it subservient to the interests of truth, of pure

morals, of general intelligence; a promoter of comfort, of safety, of health, of cleanliness, of good taste; not a panderer to lust and passion, but a minister to every just, natural and proper desire and wish of man. To bring it into perfect union with all the noble undertakings which adorn the history of man: no less than this is the charge which, in various degrees and proportions, is committed to the workingman in his various pursuits. In a word: he is to redeem them from their wrong subserviencies, and to make them TRULY CHRISTIAN CALLINGS, worthy of a place in that regenerated Social State, which the triumph of Christianity shall introduce among men. It is a work for brawny arms and toilworn palms to do: to entwine a wreath of imperishable honors for their craft, and to crown it in triumph at last, when every spot has been removed and every perversion remedied. And in that festival there are some, not distinguished for inventive efforts, for remarkable skill or for unusual prosperity, not occupying an elevated sphere in the workingman's calling, who, nevertheless, from the unbending integrity of their characters as workingmen, from their sturdy refusal, at any cost, to become a party to any unrighteous or uncharitable use of their trade, will yet be found deserving of a prominent place, and will be found to have exerted no mean influence in bringing it to pass.

Closely allied to the duties of honesty and charity here described, and to a greater or less extent involved in them, is the remaining duty of the workingman, to seek the advancement of his calling as an art—the practice of honesty and of charity in his profession.

To keep his calling from any moral taint, to employ it as an upright and charitable man should, is not in our opinion a fulfilling of the charge given to him by the Providence who placed him in it. Indeed, supposing that a man's duties towards his profession were those of morality and charity only, he would already be under no slight obligation to promote its progress. If he truly seeks to advance the welfare of his fellow-men in his calling, he will perceive how much more efficient, in accomplishing that end, his calling has become, by the improvements it has undergone during its history. Of what well-nigh inconceivable advantage to mankind, have been the various and great improvements in the art of printing? If there be any utility in the wide diffusion of knowledge; in bringing it into the door of the humblest cottager; in making the word of God absolutely accessible to everybody in a civilized country and in some heathen countries also, then has the progress of printing been conducive to the welfare of man. Again, of what an infinite variety of useful applications is the steam-engine capable! Yet at the

time of Watt, it was an unwieldy and lumbering affair, more curious, by far, than valuable, requiring such attention as would forever have disqualified it for rendering any substantial service to man. And it was only the course of improvements and suggestions begun by Watt and continued by our own countryman, Fulton, that fairly started it in its career of usefulness, which has since been so grand and astonishing.* Philanthropy rejoices at such improvements, and philanthropy it is, which frequently inflames the ardor and ministers to the patience of the inventor. She also may be called "the mother of invention." What, in fact, are improvements in machinery, transportation, agriculture, architecture, but speedier, safer and cheaper methods of reaching the good objects, sought for in those pursuits? Nor is it difficult to see that the sense of rectitude merely, will lead a workman, if it be unconsciously, along the path of improvement. It will lead him to push the inquiry, what really he can do, to meet the wishes and expectations of his customers and employers. In the effort to turn out a good piece of work, he will be led to gauge the capacities of his trade; to discover its defects; to search for more satisfactory

* Who could conceive of a locomotive travelling with a ponderous train of cars at the rate of forty miles an hour, without the contrivance of a steam-chest?

materials; to suggest improvements in its tools. And thus the upright and philanthropic workman will be very likely, not only to honor his profession in matters of pure morality, but also to contribute to its progress as an art, without consciously aiming to do so.

This conscious and separate aim at improvement, however, we would include among the duties of the workingman to his calling. He is actually to push his craft forward: to make it in its own character more efficient; as an application of mechanical powers, as a combination of various materials, as a contrivance to reach a certain end, he is to strive to bring it nearer to perfection, or to supersede it by a new system of superior adaptations. In very many, if not in all instances, his craft is susceptible of such advancement; was designed for such advancement; that is partly what is represented by the "gain" of the talents, in the parable; and for that, will the workingman, in some degree, be called to an account. Involved in harassing cares, dependent, as he is, upon his calling for a livelihood, he is but too apt to be engrossed by such a narrow view as, that the only purpose and use of his calling is to support him and his family, and that the highest duty which he can be expected to pay to it, is that of common honesty. Thus he plods on, bearing his

trade slavishly as a necessary burden; never gaining any higher views of it; never, above all things, finding it an outlook to the grand prospects of humanity in future ages; nor realizing that, in it, he is provided with a means of fulfilling, in any degree, the wise and benevolent will of the Infinite One. Yet the simple fact, so easy to perceive, that one is providentially connected with a calling which is improvable; which, as its past history shows, is on a career of improvement, one would think were enough to startle the workingman from such a state of indifference, and make him sensible of a true and serious responsibility to the great Master just in this particular.

It will be generally allowed, that the various mechanical pursuits and industrial callings of men are destined to this career of onward advancement; but it may be insisted, that this is to be accomplished by the instrumentality of inventive genius solely. Men peculiarly endowed by their Creator, it may be said, are required for this work. Not in the ordinary faculties of men, acting voluntarily under the stimulus of duty it will be said, but in the spontaneous promptings of genius, which cannot be questioned for these reasons, or put under a law; which cannot be elicited from unendowed natures, however excellent their intentions, do we find the influences which

really raise and carry forward the various arts and pursuits of men. In setting before workingmen, as a class, a line of conduct involving more or less of the faculty of invention, we may therefore appear to be overburdening his conscience; and to some it may be the project of a visionary to offer to substitute a zeal for the glory of God, in place of talent and genius, as a means of promoting the progress of the industrial pursuits of men.

In reply to these objections, we readily admit inventive genius to be the main instrument of progress, but we are not disposed to view this gift as confined to the small number who enjoy it in a conspicuous degree. In various degrees, so we are inclined to think, it is most widely distributed. Few, we think, in any calling, are so unfortunate as to be utterly devoid of that skill, that dexterity and that insight, which, when properly developed and cultivated, tend, in some degree at least, to propel their craft along the line of human progress.* And, as to

* A recent reviewer (N. B. Rev., Nov., 1855) suggests the possibility of creating a new science, to be called the *Logic of Invention;* by which men lacking any high degree of inventive genius, might be profitably instructed in the laws of its action, and thus assisted in the exercise of that moderate degree of it, which they themselves may possess. He says, "Grant it, that a few signal inventions which give a new direction to human industry must be waited for—rare products as they are of rare natural gifts; meanwhile there is

the power of a religious principle, we would not wish to substitute a sense of duty, or a desire for the glory of God, in place of inventive skill; but we do insist on the grand utility of such a principle in kindling up the latent energies, and in bringing to light the secret endowments of the soul that is under its power. Talent of every kind is notoriously in danger of lying undeveloped in the bosom of its unconscious possessor. And when we hear of numerous cases in which powers, long unsuspected of an existence, have suddenly, by the application of some novel stimulus, sprung to light and to useful activity, we may well credit the supposition that, for want of such a stimulus, many noble endowments, many latent powers have been actually carried through this life, from one end of it to the other—especially in the humbler walks of life—and, still locked up in the bosom of their possessor, have been committed with him to an unhonored grave. Not therefore to supply the deficiency of such talent where it is absent, but to prevent the hopeless perpetuity of that state of inaction; to furnish a powerful instrument for rousing uncon-

always work to be done which cannot be waited for, but which must be done daily by those, who, if they were well instructed for this species of labor, would go to work in the most direct manner, and would reach their end sooner, and reach it less expensively and more effectively."

scious powers from their slumbers; and especially, to create a pressure which will be felt by the humblest, as well as the highest class of abilities, we introduce the idea of the Glory of God in this connection. The Christian workman, though he be only moderately endowed, will feel himself under obligation to use his allotted powers, in connection with his occupation, for the Glory of God; that is, for the advancement of his calling in that line of progress, divinely marked out for it. He desires to see it approaching, and feels it a privilege and an honor himself to be able to contribute to its approximation to that ideal of perfection which, his faith teaches him, must and will be attained by all the legitimate pursuits of men, preparatory to the establishment of the kingdom of God upon earth. That motive once roused, he is in no danger of sleeping over his entire life-time with his single talent (or his five talents) wrapped up in a napkin: he becomes eager, open-eyed, doing with his might whatever his hands find to do. At the call of duty, as at the touch of a talisman, the secret resources of his nature discover themselves. A reason being found, or rather the the grandest of all reasons being found for their activity, whatever faculties he has, calculated to promote the interests of his trade or craft; whatever skill, discernment, patience of investigation, or inventive

genius he possesses; they are now at the service of his calling.

Nor may he withhold them because they are insignificant—because they are only two mites thrown into the treasury. With the humble zeal of the poor widow, and with faith in God, who can find a place for the useful employment of the humblest contributions to the progress of things, when sincerely made, and who, indeed, not unfrequently reverses our judgments of what is great and what is little; the pious workman makes faithful use of the little in ability and in opportunity he possesses, as sure of being called to an account equally with the most honored and privileged of men. Why should the workman despond in view of his subordinate position, and allow himself in any degree of unbelief as to his opportunities of promoting the advancement of his calling? Why should he imagine that others, who are elevated above the necessities of his situation, are in a better position to do this work than himself? The merely scientific man cannot be so thoroughly acquainted with his material, as the workingman, whose eye is upon it every hour and moment of every day. There are significant changes which it undergoes; there are important conditions which, under peculiar circumstances, it assumes, unknown to any but the operative, which might seriously conflict with the established

positions of the professor. "In those dull hours, of those dull weeks, months, years, which the workman spends at his bench, or stooping over the steaming caldron, or sweating in the fierce front of the raging furnace, or stirring the crusted mixture of a vat—in those monotonous hours, at moments few and far between, AWFUL NATURE, who through thousands of years has veiled herself prudishly from the eyes of sages, stands revealed before the astonished workman, and sheds a momentary splendor through the dungeon-like vault in which he labors."* The scientific man invests a score or two, rarely more than a few hundred dollars, in experiments to be made under the narrow limitations of his laboratory; but the hundreds of thousands, the millions of capital employed in those manufacturing and mechanical branches which are the peculiar sphere of the workingman—what are they but investments, on a far grander scale, on the same theatre of experiment, better calculated, in many respects, to suggest those new and wise combinations of tools and machinery, those new applications of power and processes of art, whose discovery promotes the well-being of man and constitutes the advancement of his pursuits? We are persuaded that a careful study of the history of inven-

* North B. Rev., Lit. Crit.

tions would bring out very much of a nature to encourage the humblest workingman in the exercise of that zeal for the progress of his calling, which Christianity enjoins upon him as one of his positive duties.*

While thus Christianity aims to enlarge the workingman's sphere of action, and acquaints him with new responsibilities which he owes to his calling, she would be far from encouraging a spirit of mere restlessness: the vague aim at something greater which arises from discontent and ambition, or from ignorant zeal. We dare not conceal the fact, that natural endowments are indeed various, and that, while inventions and improvements are not required

* The critic from whom we have already quoted, draws a distinction between the different sorts of machines employed in manufactures. "Subsidiary" machinery, as he terms it, is such as contributes only a part in the course of an elaborate process, the coöperation of several being necessary to the result. For example: the several branches of the pottery business, calico-printing, the iron-foundry, each require various machines, accomplishing different and independent processes. "In those instances," he says, "in which subsidiary machinery has received effective improvements, it has often been from the suggestions or inventions of men of the operative class. It is these who know where the 'hitch is'—it is these that familiarly understand that which scientific mechanics are so often ignorant of, namely, the difference between the practicable and the impracticable; *first* in the construction, and then in the continuous action, month after month, of a complicated or of a compound machine." p. 11.

on a large scale of him who has no natural aptitude for them, he will, on the other hand, come under condemnation, if he neglects and slights what he can do, and wastes his time and opportunities in the vain pursuit of what, to him, are impossibilities. Certain it is, that no one can be encouraged to seek the improvement of a handicraft, who is ignorant of its actual condition and wants, or who is but a bungler in its practical operations. It is clearly the prime duty of the workingman, even of him who expects ultimately to be a contributor to the progress of his calling in an eminent degree, to become master of that calling in its present condition. Let every workingman consider himself delinquent if he is not striving to be as good a workman as the present state of his calling allows him to be. It is no excuse for a slipshod performance of a present and a simple duty, that one is too busy devising better methods of accomplishing it to discharge it as well as may be done at present. There are some, there may be many, to whom these better methods will never suggest themselves: let them not be cast down; they have a high duty to perform, in being humbly faithful to their calling, as it actually has come into their hands. In it, they can as truly serve God as the more conspicuous inventor. Strict honesty, the observance of the laws of Christian philanthropy, are

equally acceptable to God and useful to their fellow-men: besides that the true honor and the moral progress of their profession are the infallible result of such a line of conduct when practised by the humblest of their class. Indeed, the most renowned inventions, however they may dazzle the judgments of men on such subjects, will be no excuse before God, for the neglect of those simpler duties of honesty and philanthropy, on the part of the inventor. If he was faithless to his calling as he found it, or if he perverted it to known injurious uses, the glare of his inventive exploits will not avail to abate one jot of the tremendous sentence visited upon the wicked and slothful servant in the parable.

CHAPTER XI.

HISTORY OF THE CONDITION OF THE WORKING CLASSES.

Direct Mitigation of the Evils of the Workingman's Condition sought: First, the general Effects of Christianity on Civilization—Civil and industrial Progress without Christianity—Examples—Extant Specimens of Greek and Roman Skill—Richness of Roman Dwellings—Art of Glassmaking—Heathen Civilisations produced Workmen and stimulated their Skill, but rendered their personal Condition miserable—Necho's Canal—Blood-stained Monuments of Egypt—The Hebrew Workmen in Egypt—Caste—Effects of the martial Spirit and of the Abundance of Slaves in Rome—Industrial pursuits committed to Slaves—Slave-letting in Greece—Multitude of Slaves—No Room for the free Artisan.

WHAT Christianity requires from the workingman, it is manifestly to his interest to perform; and she appears therefore as his Friend in the Laws which she gives him. But her friendship is more evident to the general observer in the benefits she has conferred upon him in his actual social state. Christianity might teach all we have just been insisting on, and yet many of the evils, and indeed those which suggest themselves as *the* evils, of the workingman's situation, might remain unmitigated. The question more particularly is: What can Christianity

do to ease the laborer of that severer burden of daily toil which he, as compared with other classes, is compelled to bear? What can she do, what has she done, to improve his personal condition? How has she compensated him for the disadvantages of his position, when she has not removed or materially lessened those disadvantages? What positive ameliorations, and, in lieu of ameliorations, what consolations does Christianity afford to the workingman? These questions will find their answer in considering—

I. The general effects of Christianity on Civilization.

II. Its beneficial influence on Individual Character.

III. Particular institution of the Christian Sabbath.

1. Christianity is not essential to the existence of civilization, or to the actual progress of the human mind in certain directions. There have been instances of a high degree of civilization in the career of heathen nations in ancient times. Egypt, Assyria, Greece and Rome, though now extinct, did in their day attain positions of magnificence and of grandeur to which it would be difficult if not altogether impossible to find a parallel, at least in some respects, among the existing Christian nations of the world.

They carried the industrial pursuits of men to an extraordinary degree of perfection. The two first named nations, like the Chinese of the present day, seem to have remained stationary, or nearly so, for ages, at the highest point of civilization which they reached: the only movement which they are observed by us to have made, being that of decline: while the Roman and Greek states are examples of rapid progress, which, in a century or two, had placed them, in the more essential elements of civilization, far in advance of these more ancient empires. In all the refinements of social life, in the graces of sculpture and architecture, in the art of government, in literature, philosophy and mental culture in general, we find these two nations, after a short career, nearly all of which is within the compass of authentic history, decidedly in advance of all others. And the indications of a pause in this progress, or of a decline, are not perhaps so indubitable as to allow us to predict with certainty, what would have been the fate of those civilizations, if they had not been interrupted by the violence of foreign conquest. At least, in our zeal for Christianity, we dare not ignore or misinterpret the facts of History, so as to exclude the possibility of a genuine civilization and of real progress in matters of human interest, upon a purely heathen soil.

I have spoken of History; but a better witness even than History to the high degree of the ancient, and especially the most ancient, of heathen civilizations, are the paintings and the mass of buried remains which are preserved in the ruins of ancient cities, and only within the life-time of most of us, beginning to be brought to light. By these remains, not only is the progress of these nations in architecture and the construction of enormous public works disclosed, but also in those no less significant matters of private life, involving the humbler industrial pursuits of the people, the manufacture of various utensils for daily use in the family, &c. In Grecian and Roman remains, we have specimens of household furniture: chairs, tables, and couches of the most elegant forms and costly finish; dishes, urns, vases, candelabra of various material and in the highest style of art; ornaments for the person: pins, clasps, necklaces, earrings, besides metallic mirrors; innumerable specimens of pottery from Athens and from Etruria, renowned for the exquisiteness of the patterns, and for the thinness of the material; umbrellas corresponding in form and manner of working with those now in use; surgical instruments, some of them re-invented by the moderns before the discovery of these remains; mills worked by hand, by animal and by water power; moulds

for the shaping of earthenware, bricks and molten metal; the various simpler tools of the mechanic; hammer, adze, chisel, saw, square and compass; accurate sun-dials; looms; ploughs with wheels, and so on. The dwellings of the wealthier Romans, in the time of the empire, were on the most extensive and costly scale. The floors were of marble and glass mosaic, the walls either of similar material or covered with paintings; the grand hall surrounded by rich columns of marble, and the ceilings enriched with paintings, or with ornaments of ivory and of gold. The price paid for such a house will aid us to form some idea of its magnificence. Cicero purchased the house of Crassus for a sum exceeding 150,000 dollars of our money. The house of Clodius cost considerably over half a million of dollars. The destruction of the Tusculan villa of Scaurus by fire involved a loss of between five and six millions of dollars.

No art was carried to a greater degree of perfection among the ancients, than that of glass-making. The finest specimens of modern workmanship in this line, will not bear comparison with the splendid triumphs of ancient art which have been preserved to us. It is not only settled by an examination of the houses of Pompeii that glass windows were in use among the Romans; not only were the most successful and dazzling imitations of several sorts of precious stones

achieved; but there remain, particularly, two specimens of ornamental workmanship in this branch, the admiration and the envy of artificers in glass to this day. One of these is a glass cup, contained within a sort of network also of glass, to which it is attached by a series of short and very fine glass props, placed at equal distances from each other. Round the rim is an inscription, the letters being connected with the cup in the same manner as the network. It is in fact a piece of work similar to those balls within balls, boxes within boxes, &c., constructed with great ingenuity by the Chinese, out of ivory; for letters, network, cup and all bear indubitable marks of having been cut out of a solid mass. Yet the inscription is green, the network blue, while the cup itself resembles opal, shades of red, white, yellow and blue predominating in turn according to the angle at which the light falls on it. The other specimen is the vessel famous among antiquarians as the "Portland Vase," deposited in the British Museum. The extraordinary beauty of this urn led several respectable antiquarians to pronounce it a real sardonyx, but it is now admitted, without dispute, to be composed of dark blue glass of a very rich tint. On its surface are several minute and elaborately wrought figures of opaque white enamel, which experienced and competent men have examined, and have come to

the conclusion that they must have been moulded separately, and afterwards fixed to the blue surface, in a state of partial fusion; but the union of the two substances has been effected with so much care and dexterity, that no trace of the junction can be observed, nor have the most delicate lines received the slightest injury. In the time of Nero, a pair of moderate sized glass cups with handles sometimes cost 250 dollars,* probably on account of the ingenious and elaborate ornaments which they bore.

We might multiply our illustrations of the degree to which these heathen civilizations had attained, to almost any number. There are branches of art in which they excelled us; there were skillful methods in use among them which are utterly unknown to us; there must have been stupendous applications of powers, especially in rearing the massive structures of Egypt, which our modern works have not yet paralleled. And that the Industrial Arts in general were practised in Egypt with diligence, ingenuity and great success, is attested not only by her stupendous pyramids, her massive temples and her labyrinths of tombs, hewn out of the rock, but by the multitude of minor objects found in good preserva-

* Smith's Dict. Antiq. Art. Vitrum. According to this authority, it is extremely doubtful whether malleable glass was known to these artisans.

tion in these receptacles, and by the various manual processes accurately depicted on their walls.

Under these heathen civilizations then, there was room and necessity for the workingman. As those civilizations arose, the herdsman, the huntsman and the warrior gradually disappeared, and gave place to the workingman, with his regular employment, his various tools and his well-developed muscles. In the process of time we find him accompanied by machinery; his tools are more numerous and more suited to their purposes; demands are made upon him which call into exercise new degrees of dexterity, ingenuity and good taste. At last, he has reached a position little behind that of his representatives in our own day, and in some respects he unquestionably excelled us. But when we press the question, *what was the personal condition* of the workingman under these circumstances, apparently so flattering, the facts which have come down to us, constrain us to a most melancholy conclusion. The workingman of those times cannot be accepted as a real addition to the welfare of the race. Notwithstanding the grandeur of some of his works, the public utility of others, the exquisite beauty and delicacy of others, yet so low and miserable was the condition of workingmen as a class, that it would have been far better for them, and almost as well for all, had these races

never emerged from barbarism. Pity, that these toiling millions, with the whip of the task-master over them, had ever been summoned from their native wilds and made to exchange for their present half-starved and oppressed condition, their former freedom, when as hunters in the wilderness, they pursued, without restraint, under the free air of heaven, the wild pleasures of savage life.

Two principal facts remain to acquaint us with the condition of the work-people of Egypt, that land whose only relics are those which indeed preserve the memory of her kings, but which chiefly interest us as monuments of the skill, the activity and the prowess of her industrial classes. The first fact is one for which Herodotus is our authority. Pharaoh Necho, monarch of lower Egypt, who flourished about 617 B. C., and who is mentioned in 2 Kings xxiii. 29, as the successful antagonist of Josiah and his army, projected a canal, by which to unite the waters of the Mediterranean and the Red Sea. The work was in fact never accomplished until the time of the Ptolemies—more than three hundred years after; but Necho commenced in great earnest, and completed a considerable portion before he suspended his labors. Herodotus gives us the width and length of the intended work, the direction it was to follow, and the points on the Nile and on the Red Sea, at

which it would touch, in all which he aims at great accuracy. But the single fact of interest to us here, is one which he barely mentions: that in the prosecution of the work, the lives of one hundred and twenty thousand workmen were sacrificed.* We do not know whether these canal-diggers were freemen or slaves; if they were the latter, their situation was sufficiently degraded; if they were free, certainly there was little desirable in a life which they were willing to risk in such a deadly employment. In any case, it showed a lamentable degree of indifference, on the part of the sovereign and his officers, towards the life and comfort of this class of the population. And we may infer at what cost the other mighty works of Egypt were reared; how many strong men crouched and lay down under their burdens; how many perished from sheer exhaustion; in what a cement of blood, as we may say, those massive stones were laid; what great wrongs were coldly perpetrated before those vast structures, by which the pride of the monarch was to be gratified, could be reared. As the traveller stands among their ruins, and remembers that they were built with blood and established by iniquity, may he not feel that in their

* In the construction of Mehemet Ali's canal, under a civilization in many ways affected by Christianity, we are horrified to learn that one-sixth as many (twenty thousand) laborers perished.

overthrow by barbarian hands, and in their dreary burial under the encroaching sands of the desert, a just sentence has been accomplished, and the sorrows of the miserable workmen have been avenged? "For the stone shall cry out of the wall, and the beam out of the timber shall answer it." Hab. ii. 11.

The other fact is from the Scriptures: it is the story of the Israelitish brick-makers in Egypt, familiar to all readers of the Bible. That surely must have been a miserable situation into which the jealous monarch thrust the children of Israel, in order to break their spirits and to check their progress. To engage in such a handicraft must have been to injure one's health, and to risk one's life, as well as to degrade oneself in the eyes of the nation. The children of Israel multiplied and grew the more for these oppressions; yet this was not the result which the Egyptians, from their past experience, anticipated, and must be viewed as the result of one of those divine interpositions in their behalf, so numerous in this period of their history. Nor was it a part of the policy of the Egyptian king towards the Israelites, to set taskmasters over *them* to afflict them. Numerous paintings among the tombs and ruined temples of Egypt, represent these officials as armed with the cruel badge of their authority and exercising it over masses of submissive workingmen. Cruelty, neglect, contempt

on the part of the employer, and inability to resist or to become independent of him on the part of the workingman, seem to characterize the position at least of the lower classes of laborers, under the social system of Egypt.

An insuperable obstacle to the progress of the workman of Egypt was the institution of caste which prevailed in this country, under which it was impossible for him, by any amount of success, to elevate himself in society. He inherited his social position and his occupation from his ancestors; retained it unchangeably during his life, and transmitted it, a perpetual heirloom, to his posterity. In India the distinction of castes is still tenaciously and religiously adhered to; that of the laborer being one of the lowest. The tradition is, that while other classes of men sprung from more honorable regions, the laborers were produced from the feet of Brahma.

If now we turn to the civilizations of what are called the classical nations of antiquity—Greece and Rome; we shall find the case little, if any, improved. It is said, indeed, of Numa Pompilius, second King of Rome, that he divided the handicraftsmen of Rome into colleges or guilds, implying a certain honorable position among other classes in society at that early day. This position seems to have been confirmed by the Servian Constitution (say 550 B. C.) under which

mention is made of two classes of artificers: namely, smiths and carpenters. What this position was, it is impossible to affirm; nor can we learn with any degree of accuracy what changes took place in the workingman's social position from time to time. We know, however, that it never was decidedly improved, and we soon perceive it involved in the deepest disadvantage and disgrace. The prevalence of the martial spirit in the Roman nation was incompatible with the rise of the industrial interest. At a time when the nation ought to have been laying the foundations of industrial greatness, it was marshalling its legions and cultivating among its people a thirst for universal empire. A distaste and a contempt for manual occupations are characteristic of merely military nations. The signal success which attended the Roman arms put multitudes of captives at the disposal of the soldiery and of the state. It was felt to be the right of the conqueror, (as it certainly was his choice) to abstain from labor and to devolve upon his captives, who had forfeited all rights by capture, that burden of toil and service in the field, the workshop and the house, which the bellicose Roman was only too glad to be rid of. Thus the martial spirit discouraged labor, while successes in war gave abundant opportunity to spend the intervals of peace in sloth. Thus a crowd of

slaves, thrown upon the market, cheapened labor so that no free workman could compete with them, if he would; and degraded his calling so that he would not compete with them if he could. Thus the industrial pursuits of the Romans became the craft of slaves; and the populace in course of time became a lazy *canaille*, lounging about the Circus, where the different aspirants for popular favor amused them with expensive shows, and depending more or less upon the Poor Laws of the Senate for subsistence. The legitimate workman was driven from the field, and his class almost, if not altogether, ceased to exist. The mechanical arts at the time of Augustus were exclusively practised by slaves.* And in agriculture, notwithstanding the frequent interposition of the government to retain free laborers in the field, the great mass of the laborers were also slaves. In Sicily, where the Romans found wheat growing wild, and which afterwards became one of the granaries of the capital, the number of agricultural slaves was so immense, that they rose in open rebellion, and twice in the course of thirty-five years, defied the

* Dict. Class. Antiq., Art. *Servus*. It is the opinion of an eminent American scholar, that, as a rule, the head workman was a freeman and the operatives proper, slaves. "The colleges of workmen recognized at law were freemen or freedmen; but these colleges owned slaves and the raw work was no doubt done by them."

power of the Roman legions, protracting the conflict, first to two, and afterwards to nearly four years.

In Greece, slave labor was as prominent a fact as in Rome. Indeed the hiring out of slaves for various industrial pursuits was much more of a business, and was carried on to a far greater extent, in the former than in the latter. We read that at one time (about 300 B. C.) there were 150,000 slaves employed in the mines and throughout the agricultural districts. Demosthenes informs us that his father owned over thirty sword-cutlers and twenty couch-makers, and gives us their purchase value and yearly profit. We read also of leather-workers, oarsmen, cooks, bakers and tailors, etc., as well as overseers in these various employments, being slaves. Of course if there were any independent workingmen, their position must have been exceedingly degraded and irksome. And, indeed, there seems to be no room in the census of the population of Attica, and of certain other Grecian states, which we possess, for the existence of such a class to any appreciable extent. In Attica, at the third century before Christ, there was an adult free population of thirty thousand, against four hundred thousand slaves. Some indeed suppose there is some error in the account; others, that women and children are included in this last aggregate. But even if we admit the latter supposition, there would re-

main a multitude of adult slaves sufficient to crowd up the different trades, so that no room would be left for free labor, if there were any desire to bring it into competition. Of the thirty thousand free inhabitants, we are well acquainted with the habits of one-third, who were classed by themselves as foreign residents. They were engaged in trade. Nearly all the mercantile affairs of the nation were in their hands. The balance of twenty thousand, who were adult free citizens, were doubtless all, or nearly all, landed proprietors, owners of mines or manufactories, living upon the proceeds of their slave property, or otherwise independent. At a somewhat earlier date, there were in Corinth and in Egina, each, not far from half-a-million slaves. When we recall to mind the fact, that this immense slave population was crowded into a territory not so large as one of our moderate sized States; that it was intellectually little inferior to the ruling class and in fact equal to the practise of any manual employment; that the masters were eager to hire the slaves; we may readily conclude that they utterly engrossed the chances of employment in such pursuits.

CHAPTER XII.

HISTORY CONTINUED—FAVORABLE CHANGE UNDER CHRISTIANITY.

View of the Workman's miserable Condition at this Era—No Ameliorating Tendency visible, but the Reverse—Immediate happy Effects of Christianity—Epistle to Philemon—Case of Onesimus but a single Specimen—Asperities of the Relation of Master and Slave softened—Gradual Abolition of this Relation—Process interrupted—Feudal Era—Equality realized in the Church and the Monastery—Rise of the free Artisans about the fifth Century—This important change due to Christianity—The powerful middle Classes of modern Times—Present Condition of the Operatives of Europe—Instigators of Political Disturbances, chiefly where Christianity has little influence—Improved condition of Cotton Operatives in Great Britain—Character of British Workmen thirty years ago and now—Scientific Recreations—Industrial Classes in the United States—Hugh Miller's experience as a Workingman.

THUS the tendency of heathen civilizations in respect to the workingman is manifest. They do indeed encourage his work: they do develop in many ways his powers. They carried his pursuits forward, under the urgent demands of luxurious appetites, or of royal ambition, to a degree of perfection which we cannot in every instance regain. But himself they despised, and excluded his pursuits at last from those occupations which were considered worthy of

freemen. Shifting his toil, as a despicable thing, from their shoulders, they imposed it upon the unfortunate beings whom the fate of war had made their slaves. Modern mechanics aim by various ingenious contrivances to lessen labor; but they do it by throwing as much of the burden as possible upon the brute powers of nature, while the heathen mechanic strove to attain this end, by throwing the burden upon such other rational beings as, through superior power, he could compel to submit to it. Modern mechanism breathes a generous and philanthropic spirit; it is designed to save the laboring man not merely the labor. Heathen contrivance was utterly inhuman, and consisted in throwing off the burdens from the more powerful, and letting the weak bear them as they might. The workingman was bought, and sold, and hired, as a chattel; he was considered by the philosophers as incapable of virtue, or religion; he was under the lash of taskmasters. In Rome his very life was under the control of his master, and in Egypt it was certainly held cheap, when myriads of workingmen were sacrificed in the partial construction of a single public work. Death, or the desperate chances of an insurrection, were almost the only sources from which he expected relief. Indeed, in these two countries, it would seem that as the arts were brought to a remarkable degree

of perfection, the workmen were in the worst condition; and, at least in Rome, the upward progress of the arts and of civilization was marked by a decided downward progress of the workingman's condition. There was no redeeming tendency in the progress of a mere civilization, but things grew worse and worse.* The distinction between the privileged and unprivileged classes appears to have been drawn more closely; the powerful gained a clearer idea of their power, and a corresponding promptness to exercise it over the weak; such disposition as they had to undertake any industrial pursuits for themselves grew less, and war, and then the indulgence of those luxurious tastes, for which their military successes furnished the material, engrossed their attention and indisposed them for the hard and unattractive duties of the laborer. At the time of Christ, the workingman's situation was inconceivably below what it

* "At the time of Alexander Severus" (I quote again from the scholar above referred to), "there were at Rome 32 classes of operatives with special privileges, besides others without privileges." This, however, is no ground for supposing the mass of workingmen at the same time to have attained an improved condition. It looks like a movement in the right direction, however, and, whatever may have been the cause of it, let us remember that the Emperor, himself a heathen, was in a very remarkable degree under the influence of his Christian mother Mammea.

was 500 years before, notwithstanding the vast advancement made in civilization and the arts in that period.

As soon as Christianity appeared, it undertook the amelioration of these oppressed workmen. Its inspired apostles spoke and wrote, with authority, to such of the masters as became Christians, charging them to the practice of justice, equity, and gentleness, in their dealings with them; reminding master and slave of their common Master in heaven, whose eye was upon both, and to whom both must render an account. These Christian teachers did not insist upon an immediate dissolution of the relationship as sinful; yet, unquestionably, the whole scope of their doctrine prepared the way for such a result, when other things were in readiness for it. When master and slave had each become a sharer in the blessings and hopes of the Christian, they were taught to view each other as brethren, and as such, were commanded to love one another, and in love "each to esteem other better than himself." Read the epistle to Philemon; a letter written by Paul and carried by the hand of a fugitive slave, who had been converted, while a runaway in Rome, under the Apostle's preaching, and whom he now sent back to his Christian master at Colosse. Learn from that, the tendency of Christianity to improve and to elevate

the condition of this class of people, even while as a religion it was not publicly recognized, and as yet had to fight its way through the community, from man to man. See here a new and most hopeful element thrown into this civilization, hitherto so hostile to the workingman. Behold the first dawn of that great light of philanthropy, which now recognizes in every man a brother, and which smiles upon, and honors industry, zeal, and talent in every honest occupation.

Neander, the church historian, adds: "The example of Onesimus often recurred. Servants often became teachers of their masters in the Gospel, after having practically exhibited before them the loftiness of a divine life. The masters looked upon their servants no longer as slaves, but as their beloved brethren: they prayed and sang in company; they could sit at each other's side at the feast of brotherly love, and receive together the body of the Lord." From the writings of bishops and pastors that remain, we see that the great law of Christian charity was insisted upon, as binding between the master and slave. And when, in the latter part of the fourth century, the Christian religion was solemnly and by public act of the Senate and of the Emperor Theodosius, substituted for the old heathen superstition, as the religion of the state, we may be sure

that additional force and efficiency was imparted to these mild precepts; that many burdens were removed, and many oppressed went free. The Emperor Justinian, is particularly mentioned as promoting the abolition of slavery: but both his and other well-meant efforts in this direction, were frustrated by the incursions of the Northern barbarians. These tribes brought their slaves with them, reduced to slavery the nations vanquished in their career, and gave to modern languages the name *slave*. Finally, we discover the various classes of slaves passing into the milder condition of serfs under the feudal system.

Whatever were the hardships of the condition of vassalage which thus superseded slavery, and however impracticable it was for the serf to attain a freedom worthy of the name, we yet behold, in the Christian Church of this era, an institution practically illustrating the inherent right of man to equality. The ecclesiastical career, particularly from the fifth to the twelfth century, was open to all. The clergy was recruited from all ranks of society, from the lower as well as the higher, indeed most frequently from the lower. When all around fell under the tyranny of privilege, the Church alone maintained the principle of equality, of competition, and emulation; she alone called the competent of all

classes to the possession of power.* The life of the monastery compared with that of the lower classes, was a life of freedom. Here were neither nobles nor serfs; all enjoyed liberty and equality before God. The father Superior himself owed his authority solely to the choice of the other monks, who freely recognized his superiority in virtue and experience. The nobility, to whom everything upon earth was subject, were without power over these establishments, which could retaliate upon them by excommunication for any offence or injury, and could rely upon their fortifications in case of an attack. The same ingenious author, who describes the Roman slave as taking refuge from the intolerable ills of his condition in death, represents the impatient serf, fretted by the restrictions still imposed upon his liberties, and the hindrances embarrassing his path to learning, and to domestic happiness, as taking refuge in a monastery;† certainly a far preferable result, especially when we regard the uses, rather than the abuses of the convent life.

It is not necessary for us further to follow the workingman into this condition of vassalage, and inquire how Christianity improved his condition

* Guizot. Hist. Civil. i. 113.

† Souvestre's Lake Shore: "The Serf."

there; for the destiny of this class now manifestly lays in another direction. During the rise of Christianity and the simultaneous decline of the Roman Empire, a great event was taking place, full of significance to the workingman and to our subject. The industrial class was gradually disengaging itself from its former miserable companionship—was emerging out of slavery into freedom. "By one of those revolutions which work on slowly and unseen, until they become accomplished and manifest at a particular epoch, whose course we have not followed, and whose origin we never trace back, it happened that industry threw off the domestic, menial character it had so long worn, and that, instead of slave artisans, the world saw free artisans, who worked, not for a master, but for the public and their own profit. This was an immense change in the state of society, a change pregnant with incalculable results. When and how it was operated in the Roman world I know not, nor has any one else, I believe, identified its precise date; but at the commencement of the fifth century, it was in full action; there were, in all the large towns of Gaul, a numerous class of free artisans already erected into corporations, into bodies formally represented by some of their own members. The majority of these trade corporations may readily be traced back

more especially in the south of Gaul and in Italy, to the Roman world. Ever since the fifth century we come upon indications of them, more or less direct, at every epoch of history; already at that period they constituted in many towns one of the principal, one of the most important portions of the popular community."* Thus, under a Christian civilization of but two or three centuries, which, however, was greatly harassed and impeded by the irruptions of the Barbarians, the wrongs, accumulated upon the workingman during a thousand years, were set right. It is admitted that the rise of these orders of free artisans is involved in obscurity; yet we cannot doubt that there were among them great numbers of freedmen, enfranchised under the influence of the now widely spread sentiment of Christian charity, as well as pupils and successors of such freedmen. We cannot doubt that their numbers were largely increased by the spread of those great Christian ideas of the dignity and propriety of every

* Guizot's History of Civilization, ii. 47, 48, Appletons, 1846. "I apprehend," says the authority previously referred to, "most of the artificers in the Frank and other German States to have been slaves or *coloni*" (a class not identical, but in many respects similarly situated with the serfs), "and that a large part of the working class in the cities procured their freedom by their toil, or were emancipated serfs."

honest employment; and by a sense of the obligation taught by Christianity, of acknowledging in every man, and especially in every Christian, a brother and an equal before the Creator, Judge, and Saviour of all, whatever might be his occupation in life. I do not think it can be doubted, that the free and independent workingman, who struggled into existence and rose to an important position in society in the period between the 3d and the 5th centuries, is a growth of Christian civilization, and was made possible by the new elements thrown into society by Christianity and becoming prevalent during the same period.

Thus under the operation of a Christian civilization we behold the rise of the powerful Middle Class, made up of successful artisans, labourers, and merchants, who find themselves no longer hindered by arbitrary distinctions from rising out of the lowest rank, to a position of respectability and influence in society. Thus we have an entire nation—one of the most truly Christian nations on earth—whose brief history shows many remarkable peculiarities, but none more striking than the fact, that this middle class is not only virtually, but in form, established as the source and the executive of power. The wealth and influence of the great body of our citizens is the fruit of the toil of those who actually possess it.

Much has been written within the past ten or fifteen years, of the operative classes of Europe. Facts in their social condition have been quoted, with considerable point, to show that it is no better than that of the modern slave, if so good. Unquestionably the mining and manufacturing population, the poorer class of tenants, and the humbler craftsmen in the large cities of Great Britain and the Continent, have labored under personal and social disadvantages, anything but creditable to the present advanced stage of Christian civilization. The protracted condition of labor, the tender age at which toil was commenced, the excessive and degrading duty required of women and children, the unwholesomeness of their pursuits, the difficulty of barely supporting life upon the scanty income; these were features which, until recently, almost characterized the condition of the mass of European laborers. That the laborer should never rise above these disadvantages is, doubtless, in many instances, his own fault; the result of his idleness, recklessness, evil habits, sin. That he should be poor and kept closely employed, is not necessarily injurious to his nature and prospects as a moral being. Yet deducting whatever cannot be fairly charged to present social arrangements, unquestionably, in Christian countries, there is much of misery yet re-

maining in the workingman's condition, which we might have expected Christianity to remove. Hence we have had formidable expressions of discontent among the working classes. They have been prominent in recent political disturbances in Europe; and have themselves instigated some of the most desperate and extensive revolutions in the hope of improving their condition. But it is to be noted, that these movements have been most violent, and the necessity which prompted them most urgent, in communities least acquainted with Christianity, and least affected by its wholesome influences. Nor is it without significance, that in heathen countries, the crushing weight of ancient hereditary distinctions, prevents the conception of even such a remedy in the minds of the oppressed classes. It is something that the desperate remedy of a revolution is available, and that the social system, in the most imperfectly Christianized countries, is not petrified beyond any hope of improvement, even though popular tumults are necessary to secure it.

But such remedies have not, to any great extent, been found necessary in Great Britain. Strikes, combinations, chartist mobs, etc. there have been, but no revolution, nor a formidable movement for one. Attention has indeed been directed to the subject by these outbreaks, but it has only been

necessary for Christian philanthropy to be made aware of the startling facts of which she had been in ignorance before, in order to rouse her to such activity as already has largely diminished the evils complained of. Even in the condition of these operatives connected with the great manufacturing establishments of England, we can see evidences of the benign influences of Christianity generally, and of these recent efforts in particular. Legislation has interposed to regulate the hours of labor, especially in the case of young persons. The complaint of the poet Wordsworth, no less than the motive power to which he refers, has become well-nigh obsolete:

> Where the rumbling stream,
> That turns the multitude of dizzy wheels,
> Glares, like a troubled spirit, in its bed
> Among the rocks below. Men, Maidens, Youths,
> Mother and little children, Boys and Girls
> Enter, and each the wonted task resumes
> Within this temple, where is offered up
> To Gain—the master Idol of this Realm—
> Perpetual sacrifice.

Visitors tell us, that the Manchester cotton operatives at work have very little of that woe-begone, slave-gang appearance frequently ascribed to them. The amount of physical labor demanded of them is really very trifling. Their movements are quick and

easy, and there is no sign of weariness or languor either in face or limbs. There can be no doubt that factory life does not tend to develop the frame in all its robustness, but neither does it seriously keep down the energies nor necessarily shorten life. Ventilating apparatus is every year becoming more studied in mill architecture. Hardly a new mill arises, which does not boast some improvement in this way over its predecessors, so that, in nine establishments out of ten, the air is clear of noxious intermixtures.* A recent British reviewer remarks upon the extraordinary number of ruddy-faced, healthy-looking young children to be met with in the streets of Manchester.† More than thirty years ago, it was boasted that "in England the workmen in manufactories are generally eager to discharge their duties attentively, in hopes either of mental improvement or of augmented wages. Among them are to be found many, whose scientific knowledge is by no means despicable, and whose practical experience renders them capable of suggesting most useful inventions. There is the greatest desire to obtain distinction, and the workmen conceive their own character, as well as that of their master, implicated, if they do not endeavor to excel, not only all foreign

* Chambers's Tract, "The Cotton Metropolis."

† N. Brit. Rev., No. 47.

rivals, but also their own national competitors. The wish of many of the laboring mechanics of England, is to be able to set up in business for themselves, and in order to fulfill this wish, they must first acquire a high character as workmen."* At the present day it is said that many of the Manchester mill-owners have been originally mill-hands. Among the favorite recreations of the operatives themselves, are botanizing, and the study of zoology and entomology. The people have a peculiar taste for the former pursuit; and collections of plants and herbals, arranged with no mean skill, are very often to be found among the most prized articles of the household. There are botanists among them, equally familiar with the Linnean or the Natural System, who know the name and habitat of every plant within a day's walk from their dwellings.†

In all these pleasing features of the life and condition of the cotton-factory operative, we see the result of influences communicated to modern civilization by Christianity, for the full development of which we need only turn to the elevated and untrammelled condition of the Industrial Classes of America. Of them we need only say that a fair degree of comfort and respectability is the birthright of almost every

* Quart. Rev. 1824. † Chambers' "Cotton Metropolis."

one, while the road to eminence, to great usefulness and to wealth, is seriously obstructed to none.

Hugh Miller, reviewing the fifteen years of his experience as a workingman, declares that "he enjoyed in those years fully the average amount of happiness. Let me add—for it seems to be very much the fashion of the time to draw dolorous pictures of the condition of the laboring classes—that from the close of the first year in which I wrought as journeyman, up till I took final leave of the mallet and chisel, I never knew what it was to want a shilling; that my two uncles, my grandfather and the mason with whom I served my apprenticeship—all workingmen—had had a similar experience, and that it was the experience of my father also. I cannot doubt that deserving mechanics may, in exceptional cases, be exposed to want; but I can as little doubt that the cases are exceptional, and that much of the suffering of the class is a consequence either of improvidence on the part of the competently skilled, or of a course of trifling during the term of apprenticeship, that always lands those who indulge in it in the hapless position of the inferior workman."*

* Autobiography, p. 486, Am. Ed.

CHAPTER XIII.

ELEMENTS OF THE CHRISTIAN CIVILIZATION.

New Influences introduced into Civilisation by Christianity—The Golden Rule—War discountenanced—Necessity of Peace to Industry—Heathen Pride, Personal and National—Opposite Teachings of the Gospel—Offered indiscriminately to all—Humble Birth of Christ—Prudent yet decided Attitude toward Slavery—The Foe of effeminate Luxury—Effect of the Personal Attitude of Christ and Paul as Craftsmen—The Christian Workman who has become Master.

WHAT Christianity does for the improvement of the workingman's condition, therefore, is not merely in the form of a stimulus to civilization. We have proof enough that a rapidly advancing civilization, which greatly improves the powers and the skill of the workingman, may only plunge him into a more abject and miserable condition as a man. The true operation of Christianity is to introduce new regenerative influences into civilization; herself to lead on a new civilization, entirely distinct, in some of its great characteristics, from that under which the workingman has groaned. We wish to dwell upon some of their elements and principles, and to

show how Christianity was and is the salt of the world.

The temper taught and required by the Christian religion, is diametrically opposed to that overweening selfishness which characterized ancient heathenism, and from which sprung war, pride, oppression, luxury, and every sin of man against his fellow man. Between man and man, its leading aim is to produce love—a mutual recognition of rights—a mutual endeavor for each other's and the common welfare. This is conveyed by the command: Thou shalt love thy neighbor as thyself; is confirmed by the liberal construction required to be put upon the word neighbor, by the multiplied forms in which the same sentiment is repeated, and by the spirit which breathes through the whole New Testament; is enforced by the illustrious example of Jesus Christ himself.

Thus Christianity befriends the workingman by discouraging war and the culture of the merely martial virtues. It forbids the pride which would invite men to expeditions for the conquest and enslaving of other men. It has no name but murder for the bloodshed which results from such undertakings. It requires the exercise of a forgiving disposition, and nourishes peace as the true and honorable relation of different communities to each

other. Not only peace is necessary to the prosperity of industrial interests, but the established conviction that peace, and not war, is the natural condition of the nation. War must be the exception and peace the rule, when peaceful arts are to flourish and the artisan is to rise. It is the Christian religion alone which has brought the modern world exactly to that position so essential to the interests of labor. One of the familiar images, by which its triumph in the world is prefigured, is that used by the prophet Isaiah: "And they shall beat their swords into ploughshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Here it is exactly industrial pursuits which shall supersede war, and which shall transform the disused instruments of bloodshed into its own peaceful implements, by the operation of Christianity.

More especially, by discouraging the proud spirit of heathen civilization, Christianity has elevated the position of the workingman. It opposes and anathematizes the disposition which was everywhere manifest at its appearance, of drawing artificial distinctions between men; of assuming to despise, oppress and enslave the weaker party simply because of his weakness; of enforcing the wicked principle between man and man, that might makes right; of

despising a man and neglecting him when in necessity, and suffering him to perish without concern, because his position in life was less privileged than that held by the other. These dispositions, indeed, under a Christian civilization, are not wholly unseen or inoperative, yet that great degree of abatement which they have undergone, sufficient of itself to give a new appearance to the social state—is due to the determined, emphatic resistance of Christianity to them, and to her proclamation of the opposite doctrine of the perfect equality, and universal brotherhood of men as moral beings. Anciently, the exercise of natural affection was confined to the individuals of one's family, race, or nation. Outside of these narrow circles, all were barbarians: no rights were to be be respected but what power could maintain. The free workingman of a foreign nation was not a brother, had no claim upon Greek or Roman for sympathy; there was no reason besides want of power, why he should not be warred against, taken captive, stripped of all his rights, thrust into slavery to exercise his powers at the compulsion of another, and be subjected to cruelty, bonds, and sometimes death, at the caprice of his master.

This state of things is opposed to the very spirit of Christianity and contradicts its plainest examples and teachings. It is contrary to the spirit of that religion,

for any reason whatever, except for crime, to thrust any class of men into degrading positions, to refuse them their rights, to thrust them down and then to spurn them for their inferiority. It teaches that, morally, there is neither Greek nor Jew; Barbarian, Scythian, bond or free, but Christ is all and in all. It teaches distinctly that God is no respecter of persons; that to him in prayer all flesh should come; that he has made of one blood all the nations of the earth; that all—the great and the lowly—share in the same fallen nature, and are by nature in the same miserable plight before him; that all must come in the same humble, pleading manner to the one Mediator between God and man, and receive, without money or merit, the absolute bounty of forgiveness by his death. It is a religion for which preparation was made, and whose great character appeared in the narrowest and most bigoted of nations; yet it speedily burst these limits, and the world, in every region, beheld its ministers inspired with flaming zeal, and with a philanthropy, which their fierce dispositions could not comprehend, in obedience to the command Christ, proclaiming forgiveness of sins and a new spiritual life as his gift to all. The formation of deep and wide chasms between different classes, must have been hindered by the prevalence of that religion which sprung from one of the lower grades

of society: the divine Word consented to be made flesh and to be born in none of those elevated positions which the world covets and envies, and from which it affects to despise those beneath it; but in one of those despised positions he consented to veil his glories; and the angel hosts sang, and the starry signals pointed, and the wise men of the East adored and made offerings to a babe in a manger.

True, Christianity did not directly succeed in overthrowing these evils, and some which she did destroy, for the time, seem to have re-appeared again. Some she did not expressly aim to correct,* and her attitude, especially toward slavery as it existed in the era of her appearance, has in our age and country become the subject of lively controversy. Nothing, in our opinion, can be clearer than these two things: that the institution of slavery as it then existed, and as it now exists, or probably as it ever can or will exist, is opposed to the benevolent, righteous and equalizing spirit of Christianity; and that, nevertheless, the institution was never directly attacked, was in fact tolerated, was never directly interfered with by the Christian writers, except to ameliorate the condition of the slave in his existing relation. It was all that could at that time be accomplished, or for

* See Neander, i. 260.

which the Providence of God had made an opening. There was nothing in Christianity which required direct attacks upon slavery; prudence forbade them, and they were not made. But meanwhile the ideas, views, and feelings of the relation between man and his fellow, to which Christianity gave currency, and upon which Christians everywhere acted, were operating as a powerful inducement to sweep away the great social evil; so that, as far as the workingman is concerned, it actually was abolished somewhere between the third and the fifth centuries; and wherever it was maintained, it softened into the comparatively mild system of serfdom. Modern civilization, imbued with the spirit of these principles of Christianity concerning the human race, frowns upon the slave-trade as inhuman and abominable, and is moving—in some cases, indeed, with an unchristian haste and recklessness, and in others with equally unchristian reluctance—yet still moving towards the entire abolition of the system, as it has re-appeared in our day.*

* There are several features of modern slavery which greatly relieve its odious character, and put it in favorable contrast with that of ancient classical civilization. Modern slavery, in this New World, seems to have sprung from an actual and pressing need of laborers, and not from a disposition to shift the burden from indolent shoulders; a love of luxury and contempt for labor seem not to have called

Christianity again befriended the workingman, as it was the foe of that effeminate luxury, which was considered, in the later age of classic civilization, to be the privilege of the great and wealthy. We say effeminate luxury, for we think there is a style of living which might be luxurious, without effeminacy, and which, at least in some instances, might not be found inconsistent with true Christianity. Certain it is, that the tastes and preferences cultivated by luxury are a stimulus to the powers of the workingman. Beauty of form, grandeur of design, richness in detail, are required of him in the construction of the dwellings, furniture, dress, equipage, public works and temples for such an age. New conveniences are called for, and require him to task his inventive faculties to the utmost. He must approach nearer and nearer in character to the artist. And we would not hold that the spirit of Christianity, if carried out, would render such a state of society impossible; the style of civilization which it conducts is not inferior in refinement to that of the best heathen periods. But what Christianity discourages and counteracts is that evil social spirit which is often

it into existence, and are not the chief causes of its continuance; its subjects are true inferiors, such as are elevated by contact with their masters, and philanthropy itself is puzzled to choose between the starving, thriftless, free negro, and his well-fed brother in slavery.

excited by a refined and easy style of living, and which was boldly exemplified in the classic civilization;—a contempt for labor, a repugnance to all industrial pursuits, and an eagerness to gain power over others that such pursuits might be thrust upon them, while the dominant class pursued its own leisure and ease. The indolent, sensual temper of the upper classes of heathens, is incompatible with the spirit of that Religion which holds before every one an object great enough to task all the moral energies with which God has endowed us—the salvation of the soul. In view of this great object, we are warned that the time is short; we are commanded to redeem the time; to do with our might whatsoever our hands find to do; to give diligence to make our calling and election sure. And not only in the particular matter of religion, but in general, we are warned against sluggishness as against sin, and diligence in our calling is held up as a virtue.

Not simply the teaching, however, but the personal attitude of the Divine Founder of Christianity, must have contributed powerfully to the formation of a society favorable to the workingman; for he was a craftsman and the son of a craftsman; was of a people that honored and cherished the crafts, and he never disowned or spoke lightly of his position in these respects. Nor did he leave behind him an in-

fluence unfavorable to this sort of activity; for his most distinguished apostle was himself a craftsman, pursued his calling publicly, mingling it with the sacred duties of his ministry, spoke of it without reserve or shame, and inculcated, in writings designed to form part of the sacred canon, the pursuit of such a calling as ever honorable, and as often a duty. As a consequence not to be wondered at, craftsmen of every sort, especially the more despised, and slaves, flocked to the standard of the new religion, and men imbued with the haughty sensual temper of the age railed at this feature of its progress. Nevertheless, the Religion triumphed, and with all its wholesome precept and all its mighty influence of example in favor of the honorableness and duty of industry, it became the leader of the era of civilization under which we live. Thus free artisans appeared in society; thus the importance of the industrial interest began to be reckoned and allowed for in political calculations and arrangements; thus the equality of the workingman, as a moral being, with every rank and class of his fellow-men, and the entire consistency of his calling with the highest claims to human excellence, began to be allowed. Thus refinement of living, the multiplication and elaboration of wants, so as to give the workingman employment and culture for his faculties, was not forbidden;

while the disdainful and morbid sentiment—the effeminacy—of luxury was condemned.

The true result of Christian civilization, in this respect, is a man who, when raised above the necessity of labor, does not feel that he has escaped from an accursed and a degrading position, but rather looks back upon it with interest and respect, and is seldom content entirely to disconnect himself from it. He is one who delights to plan for the relief of the less successful in the class from which he has been raised. He, frequently at the head of a large industrial establishment, delights to set before the *employés* an example of fidelity and of philanthropy in the choice and execution of undertakings, and of zeal for the advancement of their calling by improvements and inventions, in the scale of human pursuits. He takes pains to encourage and to reward, indications of an industrious and an economical spirit, among his workingmen. His eye is open to the scintillations of talent in the dark recesses of the worshop, and he delights, by judicious aid, to draw it forth and to put it into the places where it may be exercised to advantage, and may find the widest opportunity for development. How to bring the elevating influences of science, of education and of religion to bear upon the industrial classes, is a question which he takes the deepest interest in solving. In his own

relations with them, he is not exacting and oppressive, and his ear is accessible to every reasonable complaint. That such men may and do exist, at this day, in all the more advanced civilized communities in the world, is proof of the wide difference between the indolent, luxurious, and sensual age of the Cæsars, and the healthful refinement of the present. And we think it closed against all reasonable doubt, that to the influences of Christianity, just described, the workingman of to-day owes this difference, so eminently favorable to himself. And the fact that the capitalist, in order to be a man of such genial character and bearing towards the workingmen, need not always be a professed Christian, or what is termed a converted man, is no argument against our position, but rather tells in its favor. It rather shows how wide-spread and how irresistible are those kind influences of Christianity, when, unacknowledged by the individual, they imbue his spirit and insensibly direct his course in his relations in life.

CHAPTER XIV.

ADAPTATION OF CHRISTIANITY TO ALL RANKS AND ALL OCCUPATIONS.

Christianity as the Religion for all Classes, supersedes the exclusive Systems of Heathenism—Attitude of the Ancient Mythological Systems as Doctrine, towards the Masses—Truth in the Hands of an exclusive Few—View of Aristotle, Plato, Plotinus—Idea of a Revelation how fatal to these Pretensions—Intelligible Character of the Revelation completes their Overthrow—Great Popularity of Christ and his Apostles as Preachers—Largest Number of Converts from the Masses both then and now—Effect in Society of the popularizing of religious Truth—Practice of Christian Duty compatible with secular Callings—Idea of a Caste of pious Persons discarded—All Christians Priests—Enlightened View taken by the early Christians—One of the chief Characteristics of practical Christianity—Favorable Result for the Workingman's social Position—Danger of unduly exalting the secular Calling—Specifically pious Exercises indispensable.

CHRISTIANITY has brought the different classes of men more nearly on a level, by inculcating and realizing two other associated ideas; namely: the equal right of all to an acquaintance with, and a comforting interest in, the truths of religion; and the consistency of the possession and practice of religion with any honest secular calling.

The assertion might be made with equal truth concerning most of the religious systems of anti-

quity, that what was true in them was unintelligible to most men, and that what was intelligible was mostly false. The common tales about the gods, which were current among the people of Greece and Rome, were simple stories indeed, and a child might comprehend and be amused by them; but though credited by the common people, they were, many of them, gross and wicked stories; many of them were simply ridiculous; many were creations of the poets or traditions of heroes who lived before the times of authentic history, handed down from generation to generation; none of them had any evidence of truth accompanying them, sufficient to entitle them to the belief of a rational being: no more than have the fairy tales of our nurseries. The multitude, however, took them for true. Their whole religion was based upon them. These corrupt, ridiculous, sentimental creatures of fiction and fancy were their gods, and they worshiped them with a degree of devotion which was frequently remarkable and exemplary.

The philosophers, indeed, held some tolerably correct views of the Divine Nature and of Religious Truth—or at least had formed some very shrewd suppositions on the subject; but their intellectual habits, the metaphysical form in which it was natural for them to consider and speak of truth, and, per-

haps more than all, their intellectual pride prevented them from using any efforts to communicate their better views to the needy classes of men, who still groped in the darkness of mythology. The consolations of religion, such as they were at that day, were synonymous with the consolations of philosophy, and that would be enough to repel the laboring man from contact or sympathy with them. They were the prerogative of a select few; the very *élite* of ancient society, by their pursuits and their position, separated by a wide interval from the workingman. The truth itself concerning religion which they professed, constituted one of their prerogatives, and contributed to sustain them in their artificial elevation, and thus indirectly aided to hold the inferior orders of society in their degraded position. The truth was not for them. They must be kept within the narrow and low circle of mythological ideas. Aristotle, Plato and Plotinus,* the great lights of Grecian philosophy, agreed in maintaining these distinctions between the thinking classes and the workmen. "The great body of tradesmen and mechanics were considered as unsusceptible of the higher life which alone answered to man's true dignity —as abandoned to common life." It was held that

* According to Neander, Hist. i., 29.

scientific men only could soar to pure truth in religion, while with the multitude, truth must ever be mixed up with falsehood. No attempts were made, under this philosophy, to elevate the masses to any higher stage of religious development. "It was not," says Neander, "till the word that went forth from the carpenter's shop had been published abroad by fishermen and tent-makers, that these aristocratic notions of the ancient world could be overthrown."

We hold this to be one of the ameliorating elements contributed by Christianity to civilization, as it affects the working classes—that she came as a simple, intelligible Revelation of the truth concerning religion from God to man; that she avoids the insoluble speculations of philosophy; that she utters her commands in the plainest speech; that she proffers to the plainest intellect, the lowliest sufferer, and the obscurest son or daughter of toil, equally with the greatest and most privileged in mind or in estate, the precious consolations of religion. Simply as a Revelation, Christianity levelled the proud pretensions of philosophers to an exclusive knowledge of the truth, and put that arrogant class almost on a level with the child; for a revelation implies the insufficiency of human reason, in which they made their boast; it requires the most exalted in intellect and knowledge to take the place of humble pupils, and

bids them listen to wisdom superior to the highest attainments of their own reason, and yet intelligible, and divinely adapted to the unlettered mind. "For it is written, I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent. Hath not God made foolish the wisdom of this world?" By the fact of a Revelation, the pretensions of those were overthrown who insisted upon profound speculation as the only road to truth; who despised such as, by the force of circumstances, were restrained from the pursuit of metaphysical inquiries, and who arrogated to themselves all participation in religion, whether in theory or in practice, and consequently demeaned themselves as an aristocracy of knowledge and of piety. By the mere fact of Revelation, one of the exceptions and hindrances to a wholesome equality among men was thus removed—the philosopher was brought nearer to the peasant. Not that the philosopher, but the arrogant philosopher, is inconsistent with a revelation; not that philosophy, but the *caste* of philosophy, was discouraged by Christianity. And we hold that whatever removes from society distinctions between classes of men not founded on truth, the growth of pride, bitter and unfriendly in their nature, and tending to keep any large portion of men in darkness about the most important truths, is truly a beneficent influence.

As accomplishing such a work by its Revelation, so far as regards the two classes now under discussion, we press the clear, unquestionable claims of Christianity as a Friend to the workingman.

However, even after a revelation had been acknowledged, the philosophers, though humbled somewhat by the opening of a supernatural source of knowledge, might have rallied and regained some of their lost supremacy, and have reassumed their arrogant manner, if the revelation itself had been so obscure as to require unusual research and ability to elucidate its meaning. This, however, was not the fact. A direct participation in the elevating and consoling influence of religion was insured to the workingman and the masses of society, by the simple terms of the Revelation. All that the workingman required was to have the Bible, in his own language, in his hands, and he needed none of the appliances of metaphysics to understand and appropriate its great truths. The history and biographies of the Old Testament, the Moral Law, the Psalms, and Book of Proverbs, and above all, the simple, eloquent and abundantly illustrated discourses of the Saviour himself; together with the straight-forward account of the early progress of Religion in the "Acts," not to mention innumerable detached passages, longer or shorter, concise, clear and powerful

utterances of divine truth, scattered over every part of the more difficult portions of Scripture;—these together, constituting as we may say the bulk of the book, make it a book for the masses. None who can read, or can hear it read, need fail of understanding its larger portions. The Prophecies may involve obscurities resulting from our ignorance both of the past and the future; the discussions in Job and the Preacher may require a speculative turn of mind for their exposition; the peculiar workings of minds trained at the feet of Jewish doctors and rabbins, especially when engaged upon questions the details of which are not submitted to us, may puzzle the most acute minds in our day; but the primary truths of Religion, that which it most concerns man to know, and that which is held forward as the basis of his highest hopes, is involved in none of these perplexities. Who needs the training of the schools to comprehend such declarations as "All have sinned, and come short of the glory of God;" "There is none that doeth good, no not one." What workingman cannot comprehend the sublime truth conveyed by the announcement of John the Baptist: "Behold the Lamb of God, which taketh away the sin of the world;" or this of Paul: "Jesus Christ came into the world to save sinners: of whom I am chief;" or the words of Jesus Christ himself: "God

so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish but have eternal life?" What lowliest child of Adam need stumble any more than the most accomplished philosopher at the duty enjoined in these words: "Believe in the Lord Jesus Christ, and thou shalt be saved;" or these, "He that believeth and is baptized shall be saved: He that believeth not shall be damned."

If we needed confirmation of these positions, we should find it in the testimony of the ready attention given to our Saviour and the Apostles' preaching, by crowds of the common people. Our Saviour himself says of his preaching: "The poor have the gospel preached unto them." The historian says: "The common people heard him gladly." From every quarter the populace flocked to see him. They invaded his solitude; they outran him in his movements; they took shipping to search him out; they pressed upon him on the sea shore, so that he took post in a fishing-boat, and by the mountain, so that he ascended the side of it; they climbed up trees and trampled one another in their anxiety to see and hear him. Never was Plato, or Aristotle, or even Socrates, "who brought philosophy from heaven to dwell among men," so beset. The Apostles followed the example of Christ: "Seeing we have such hope,"

says Paul, "we use great plainness of speech . . . we all *with open face* beholding as in a glass the glory of the Lord, are changed into the same image." And we find their course everywhere marked by the same indications of popular interest; the community is moved by their appeals; they do not gather around them in some retired grove a knot of philosophers; their appeal is to the masses.

Thus it has been, from the beginning. The common people, that class in the community to which the workingman belongs, has ever been a remunerative field of labor for the Christian teacher and minister. This is conclusive proof of the intelligibleness of the Christian system, and of its antagonism to the aristocratic exclusiveness of the old philosophies. The very classes which had no opportunity to study metaphysics, and which were therefore regarded as hopeless by the philosophers, furnished at first (as ever since) the largest number of converts to the new system. Paul notices this fact almost in a tone of triumph: "For you see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things

which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are." The sneer of the infidel Celsus at this feature in the early progress of Christianity has already been adverted to;* possessed, as he was, with the exclusive spirit of philosophy, he could not but speak of it with contempt: his contempt is of no possible moment, but his testimony to the progress of Christianity among the mechanics of his time, proves what we are arguing. It demonstrates the intelligible, open, humane character of Christianity. Its tendency, as a clear and simple communication of divine truth, is to break down those odious and godless distinctions in heathen society, by which a man's position before God, and his capability for religion even, was measured by his social position and by his opportunity for metaphysical culture. And this has been a marked feature of the whole progress of Christianity. Not only in the times of Paul the Apostle, or of Celsus the unbeliever, but ever since and in our day, it is the unanimous opinion of all branches of the church that the Gospel may and must be preached to the multitude. Even in heathen lands, the least enlightened classes of the populace are sought out by the missionaries: the

* See page 40.

Gospel is found fitted to the capacity of the Mahars, as well as the Pundits of India.

The preaching of such a system of truths must at first have exerted, and must continue to exert, a powerful influence for the less distinguished classes of society. So far as their degradation resulted from these false views put forth by the philosophers, the Gospel could have been nothing less than the emancipation of the mechanic and the laborer. Not only are the benevolent designs of Deity equally applicable to them, but the terms, description, offers, etc., of those designs, are equally within their comprehension. In matters which he wished to consider exclusively within his own sphere, and constituting his most distinguished honors, the proudest philosopher is bound to put himself on a level with the peasant, and to share, on terms of absolute equality, in the blessings of a divine Revelation.

Tending to the same result is that other peculiarity of Christianity as a practical scheme, mentioned at the commencement of the chapter: which we may call its *versatile spirit:* I mean the consistency of a faithful performance of its duties with an industrious pursuit of any honest secular calling. Such is the nature of Christianity, that a very high degree of Christian attainments may be possessed and may be reached, simultaneously with the exercise

of that devotion to a manual employment which is requisite in deriving one's living from it. The artisan, the day-laborer, the mechanic, the housekeeper, may walk with God, may obey the spirit of the command to pray without ceasing, may successfully cultivate the exalted traits of personal character required by Christianity, may take up his cross and follow Christ, and be none the less, nay, be but the more acceptably—an artisan, day-laborer, mechanic, and housekeeper. In order to insure the highest degree of religious culture, of which his nature is capable, he is not obliged to abandon any such pursuit; to leave the world and retire into some whispering grove, or behind convent walls; or to frequent the temples and shrines of worship, and give himself up to acts of penance, sacrificing extraordinary periods of time, and deranging all his worldly affairs. That which is unnatural, *is also* unfavorable, to growth in grace. He who, by Providence, is called to, and fitted for, a post in the world, will be more successful in his pursuit of holiness, by maintaining the place assigned him than by retirement. Nay, he will find his secular calling itself one of the means and appliances desired to promote that growth in grace which he seeks. It forms part of the system of wholesome trials of which life is so largely composed. It is an opportunity afforded him by Provi-

dence to glorify God, and to promote the progress of his kingdom. That Christianity expects men to adhere to their secular callings, and practise diligence in them; and that those callings are not in themselves unfriendly to the great interests of religion, but the reverse, has already been explained in the preceding pages. The equalizing tendency of this principle peculiar to Christianity, is manifest. The idea of a caste in morals and in religion is set aside. The sufficiency of the priesthood of Jesus Christ has removed the necessity, even of a sacerdotal caste among men. There is now no specially holy class of men; the holy may be gathered equally from all ranks and classes in society. All Christians are priests. "By virtue of their union to Christ they all become a spiritual people consecrated to God: their calling being none other than to dedicate their entire life to God as a thanksoffering for the grace of redemption, to publish abroad the power and grace of Him who had called them out of the kingdom of darkness into his marvellous light, to make their life one continual priesthood, one spiritual worship, springing from the temper of faith working by love." The common every-day life of men was held by the early Christians themselves, to be not inconsistent with the practice of the duties of religion. As, says one of them: "The Christians are not separated

from other men by earthly abode, by language, or by customs. They dwell nowhere in cities by themselves. They dwell in the cities of the Greeks and of the barbarians, each as his lot has been cast; and while they conform to the usages of the country in respect to dress, food, and other things pertaining to the outward life, they yet show a peculiarity of conduct wonderful and striking to all. They obey the existing laws, and conquer the laws by their own living."

That church historian from whom we have already made frequent quotations, and who holds an estimate of Christianity, conceded by all his contemporaries to be just and sagacious, in his great historical work, sets forth this humanity of Christianity, this compatibility with the natural exercise of the active faculties of man, as one of its great characteristics and distinctions, contrasted with false systems. "Christianity," he says, "aimed to appropriate whatever belongs purely to man and to his worldly relations, for the kingdom of God. All this was to be pervaded with the divine life, to be ennobled by it." "No truly honest position, however humble, could be too low to be reached and pervaded by this sanctifying influence." Into the midst of circumstances, and situations the most cramped and depressing, this divine life could find its way, and

cause its glory to shine forth in weak and despised vessels, and raise men above all that would bow them down to the earth, without their overstepping the bounds of that earthly order, in which they considered themselves placed by an overruling Providence. . . . Men in the lowest class of society, who had hitherto known nothing in religion but ceremonial rites and mythical stories, attained to a clear and confident religious conviction." He quotes from Tertullian: "Every Christian mechanic has found God, and shows him to you, and then points out to you, in fact, everything you require to know of God: although Plato, in Timæus, says, that it is hard to find the Creator of the universe, and impossible, after one has found him, to make him known to all." He quotes, also, from another Christian writer: "With us you may find ignorant people, mechanics, old women, who, though unable to prove with words the saving power of their religion, yet, by their deeds, prove the saving influence of the disposition it has bestowed upon them."

Certainly a religion which does not seek to change or destroy the common secular relations of men, and which found in these very relations ample scope for exercise, for growth, and for the display of its grandest qualities, must have exerted a most friendly influence upon the condition of the working people.

Their employments were not inconsistent with a really sacred character. What they had been accustomed to associate with reverence and awe, exclusively with the profession of the priest, might be realized in their own humble pursuit. The idea that every honest employment was viewed with favor by the Deity, has a place in the economy of his kingdom, and could be pursued under truly religious impulses, must have gone far to dissipate prejudice, and to relieve these pursuits of unmerited odium and disgrace, and must have largely contributed to the just equalization of men in society. This idea so favorable to the workingman, Christianity introduced into the new civilization of the world. Thus she came to the rescue of a class, brought into being, indeed before she appeared, and in respect to their mechanical and inventive faculties, highly trained by the influences of a heathen refinement, yet sinking all the while in misery, slavery, and disgrace; for whose social position, rights, and comforts, no friend had arisen until "the word that went forth from the Carpenter's shop, had been published abroad by fishermen and tent-makers."

Meanwhile, let us not be understood as exalting these worldly theatres for the exercise of pious acts, above piety itself. A secular calling, even when pursued with religious motives, cannot be suffered

to engross our whole attention, and leave no time for purely religious acts. Worldly employment is not so eminently favorable to the development of piety, that it could safely be extended over the whole seven days of the week; at least not with such imperfectly sanctified creatures as the best of us are. The motto: "to labor is to pray well," (laborare est bene orare), may easily be pushed too far: in fact, is far from being literally true. It is true, that to carry out the genuine spirit of Christianity we need to be active in whatever worldly relation we by providence belong to; but the pious spirit is something which may not be confounded even with a well-ordered worldly activity. It is just as distinct from it as the motive is from the act. We are required to be at pains to cherish that pious spirit as a separate affair, and by methods quite distinct from the various actions which make up our secular life. Hence, the necessity for stated seasons and particular acts of prayer, reading the Scriptures, observance of one day in seven, as a period of entire cessation from worldly labor, and of devotion, as far as may be, exclusively to the consideration of spiritual things. Hence the need of a class of men occupied exclusively in the work of nourishing spiritual views, and holy impulses among their fel-

low-men. Hence, the need of an organization, which indeed exists by divine authority among men, with the express and single design of fostering these spiritual objects—the Christian Church. Without these special instrumentalities, that spiritual principle, ever weak in its hold on our affections, would be utterly overwhelmed and lost amid the excitement of worldly interests. That secret supply upon which it depends for power and purity would be cut off. A world without the Church, without the ministry, without a Sabbath, without seasons of prayer and reflection, and without a carefully and devoutly studied Bible, would be a world vacant of true religion. To exalt secular employments unduly, and to cast a certain degree of odium upon the humble and faithful follower of Christ, who, through tears, penitence, and much prayer, seeks to gain a more intimate union with his divine master; to raise a laugh against him, if he does not boldly fling himself into the tremendous worldly excitement of our own era, and suffer the inward and deeply significant struggles of his own mind to be everwhelmed and silenced by the clamor; to scout any degree of timidity in view of the ensnaring tendencies of political and commercial agitation, in the degree to which at present they are carried, is,

we fear, becoming only too fashionable. The principles we are advocating, do not warrant the Christian in throwing himself thus blindly into every new current that struggles up to the surface of human affairs.

Secular callings are, and must be pursued by the vast majority of men: they are necessary to the existence, the common comforts, and the legitimate progress of the race; they are in accordance with the principles on which the Deity has constructed the world and the soul and body of men. They cannot be abandoned for the purpose of learning and practising religion. The mass of men cannot become monks. The religions which teach this, tend to create, and have created, a caste in society. They cannot leaven the masses, but rather increase their degradation. They are false. Christianity has brought with it an influence, such that individuals of all ranks and honest occupations can share. It seeks no artificial theatre, but human life in all its natural aspects and ramifications is its sphere. It is still something holy; something, if not inconsistent with, yet elevated far above mere humanity; something deeply spiritual and requiring inward protection and culture. But it has broken down odious distinctions: it has stooped like a mighty and beneficent angel to the condition of the hither-

to despised masses, and has wrung an acknowledgment, which is more than a mere acknowledgment, of substantial equality for them from the more privileged classes in society.

CHAPTER XV.

FAVORABLE EFFECT OF CHRISTIANITY ON THE WORKINGMAN, AS AN INDIVIDUAL.

Other than social Benefits to be expected from the Character of the Revelation—Purifying and consoling Power of Christianity adapted to his case—Prospect of Heaven as a Place of Rest to the jaded Workman—Effect in actual Instances, upon his Character and Condition—The Shepherd of Salisbury Plain—The Blind Slave in the Mines—Home of a pious Chimney-sweep—The old Plowman of Shropshire—Surprising Power to penetrate and quicken the inert Mind—The intemperate Workman reformed and elevated by Christianity—Instances of Elevation to more important Spheres of Action—John Bunyan, Hugh Miller—Personal Religion a pious means of Prosperity and Advancement within the Limits of one's calling.

THE workingman thus is admitted to an equal share with all, in the knowledge of divine truth, and in the enjoyment of its precious influences upon the invidual. He may be a Christian, and an excellent one, at the anvil; behind the plow; by the loom and the turning-lathe; in the stone quarry; on the railway, the canal or the ocean. These various occupations he may pursue under Christian motives and principles, and their various manipulations may be acts of real worship, more acceptable to God than the slaying of a victim and the burning of incense. By this result of Christianity, the workingman has been released from that false, degrading and antag-

onistic position, in which Pagan religion placed him, to the Philosophers and the Pietists of his time. A righteous equality has been established between them as moral beings, and a superior and more comfortable position in society secured to the workingman, for which he has no other agency to thank than the Christian Religion.

But is it only a social advantage which, in this popularizing of Christianity, is gained for the workingman? Do we mean nothing more than that the higher classes in society now lost a principal ground of despising him, because Religion was brought down to his capacity, and accommodated to his pursuits? —Certainly we have something more to suggest; and it is this: that now all that can elevate, console, and bless, in the teachings, promises, and plan of the true Religion, also belonged to the workingman. He becomes another man under the Gospel, *because the Gospel reaches him.* Its power to ennoble the soul, to restore in it the divine image, to relieve it from its guilt and fears, to strengthen it under the burdens and trials of life, to take away the sting from our bitterest moments, and to impart tranquillity and happiness to this life, by the promise and foretaste of heaven—is a power exercised toward the humblest no less than the most exalted among men. By these influences the Gospel operates to make him a better

man. As the Christian is higher than the mere worldling, the sensual, the selfish and the unscrupulous man, so the Christian workman is higher in the scale of humanity, than his irreligious fellow-workman. Christianity supplies his soul with a basis of moral excellence unknown to the proudest philosopher—Jesus Christ united to the soul by faith. Thus it not only counsels and invites, but *enables* him to practise whatever is pure, true, lovely, honest, and of good report. Those guilty fears which, as a sinner, disturb his bosom and destroy his peace, are effectually tranquilized by the believing reception of the Gospel. The world's great sacrifice, the Lamb of God offered on Calvary, was a sacrifice for his offences, and for him it is written, that *God can be just, and the justifier of him that believeth in Jesus.* His griefs, privations, and wrongs, are distinctly known and cared for by that God, who knows the number of the hairs of his head, and who observes the snaring of every sparrow. They who depend upon daily labor for daily bread, seem to have a special petition inserted for them in the Lord's prayer; as they seem to be specifically regarded in the cheering exhortation, found in the same context, in Matthew: "Take no thought (no anxious thought) for the morrow." . . "Your heavenly Father knoweth that ye have need of all these things."

It is the tent-maker, Paul, who most vividly represents and realizes to himself the union of Jesus Christ with the believer, in his resurrection, and its animating prospects. And what, after a life of toil, can be more soothing to the overtasked workingman, than the hope he is permitted to indulge, of rest and refreshment in heaven? The prospect of that repose, under the smile of a reconciled God, like a river of peace eternally flowing through his soul, may be cherished by the Christian workingman. Doubtless, the successful artisan, whose abilities and diligence the world has fully acknowledged, who has risen to comprehend the higher bearings of his craft, has accomplished something material for its advancement, and who, not being compelled to extract from it day by day a meagre sustenance, is thereby enabled to cherish some enthusiasm in it; he, doubtless, may prefer to contemplate heaven as rather a vaster theatre, where, under the leadings of more spiritual plans and motives, he may, with still greater zeal, pursue the earthly calling. But the jaded workman, whose life has been a scene of incessant toil, whose hopes of advancement have been disappointed, and whose pursuits, despite the leavening influence of true piety, will become a drudgery, finds in the image of heaven, as a place of eternal rest, the source of his deepest consolation. "There the

wicked cease from troubling, and the weary are at rest. There the prisoners rest together; they hear not the voice of the oppressor. . . and the servant is free from his master." "There remaineth, therefore, a rest unto the people of God." "And I heard a voice from heaven saying unto me, Write: Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." While, like a patient Christian, he endures his lot without murmuring, or labors with more or less of light and of success to elevate its character in the world, he may well exclaim, in contemplating the prospect which is before him as a Christian, "I would not live alway." He may long for heavenly rest, "as a servant earnestly desireth the shadow, and as a hireling looketh for the reward of his work;" the close of each day's labor, and the end of the week being often thus beautifully suggestive, in the pious laborer's mind, of his most precious hopes and consolations. Like Paul, whose experience (as a Christian's should be) was far in advance of the comparatively unenlightened Job, he is in a strait betwixt two; having a desire to depart and be with Christ, *which is far better*, while he murmurs not that he must still a little while remain; but addresses himself, with cheerful zeal, to his daily work, with the unselfish aim of promoting

the common good. "Nevertheless, to abide in the flesh is more needful for you."

The power of faith to elevate the character, to bless the soul, and to alleviate the inward grief and personal suffering of the workingman, has been illustrated in multitudes of instances. By the power of Christianity he has often been brought from beastly depths of degradation, and placed in a condition to command respect in his calling. He has learned to cultivate those virtues which have changed his home from a scene of disquietude and filth and forlorn poverty, to a comfortable and happy retreat, where all the kindly affections that adorn the domestic circle, and fill the house with gladness, are cultivated. From a profane and godless man, a ringleader in vice, and a slatternly workman, he has been changed into an humble and devout worshipper, an example of order, of industry, and of faithfulness. Christianity has befriended him by implanting, guarding and nourishing habits of character in him essential to success in life, and by them, has brought him from poverty to comfort, and sometimes to princely affluence. She has put a song of pure joy in his mouth while engaged in the commonest employments, and has thrown around his daily work a heavenly lustre, by linking it with the progress of the divine kingdom on earth; so that even an angel,

or God himself incarnate, might stoop to pursue it. Thus, in the midst of depressing circumstances, in obscurity, in privation, and want—not unfrequently the sad condition of the workingman of the Old World—she has been the very support and stay of his soul. Her sacred oracles have been, in his humble dwelling, a more precious consolation than a chest of gold; they have been the pearl of great price, in the possession of which, the most oppressed and impoverished has felt himself rich indeed. Many a child of fortune, exempt from the necessity of labor, surrounded with all the accompaniments of wealth and nobility; many a prince or monarch has, in spite of his worldly advantages, been miserable or even pitiable, from want of that Religion which has sufficed to balance all the ills and disadvantages of the condition of the poor workingman.

The simple and unpretending story of the Shepherd of Salisbury Plain illustrates the power of Christianity to befriend the workingman in the lowliest condition. From the influence of that religion received into the heart, behold what deep content, what elevating hopes and joys, what frugality, neatness, and excellent family government, may be enjoyed and maintained by a hard-working man, in circumstances of the most abject poverty! The shepherd is represented as giving utterance to such sentiments as the

following: "I wonder all workingmen do not derive as great joy and delight as I do, in thinking how God has honored poverty? O, sir, what great, or rich, or mighty men have had such honor put on them or their condition as shepherds, tent-makers, fishermen and carpenters have had?" "I have led but a lonely life, and have often had but little to eat; but my Bible has been meat, drink, and company to me, as I may say; and when want or trouble has been upon me, I don't know what I should have done indeed, sir, if I had not had the promises of this book for my stay and support." Rev. Edward Hitchcock, D. D., narrates an interview which he had with a blind slave, in one of the coal-mines of Eastern Virginia, called the Mid-Lothian Pit.* His sight had been destroyed by a blast of gunpowder, and his position now was to watch one of those doors in the mines which are necessary to the regulation of the draught. As he sat in his dark and lonely seat, he beguiled the weariness of his employment, and expressed his feelings by singing a hymn, partly impromptu, the refrain of which was, "I shall be in heaven in the morning." The contented manner of the poor being, and the fair reputation for piety which he sustained, joined with the effect of that simple song of hope in the deep caverns of the earth,

* Tract No. 126, Amer. Tract Soc.

greatly impressed the narrator. "Never before," he remarks, "did I feel the power of Christian Hope. Never before did I witness so grand an exhibition of moral sublimity. O, how comparatively insignificant did earth's mightiest warriors and statesmen, her princes and emperors, and even her philosophers, without piety, appear. How powerless would all their pomp and pageantry and wisdom, be to sustain them, if called to change places with this poor slave! He is able to keep his spirits buoyant, by the single hope of future glory. He thinks of a morning that is to come, when even his deep and dreadful darkness shall pass away, and the thought has a magic power to sustain him." In another of these tracts,* we see what piety can do for a chimney-sweep, with nothing but a cellar as a home for his family. Contentment and cleanliness, two virtues, one would think under such circumstances nearly, if not quite, impossible, adorned that humble home. A modest-looking woman, sitting by the table sewing, and three boys around her applying themselves to their Sunday School lessons, is a spectacle only to be met with in such a station in life, under the influences of Christian piety. No other source can be found for the noble sentiment which is represented as coming from the poor laborer:

* No. 184.

"You know, sir, there must be some people to sweep chimneys as well as to do other things; and a piece of bread honestly earned in this way, with the blessing of God, tastes as sweet to us as the greatest delicacies."

Philosophy taught that the less privileged classes of society, having no opportunity of finding out God by metaphysical research, were, therefore, incapable of knowing him at all. The whole spirit of Christianity is at variance with this dogma. That Religion is intelligible in itself, and carries with it a power of mental illumination needed by all classes, and capable of being enjoyed by all. Surprising instances of its power to penetrate and quicken sluggish minds, have appeared in every stage of its history. None, perhaps, are more satisfactory than the well authenticated case of the Old Plowman of Shropshire, England.* Belonging to a class, in its own country, if we mistake not, proverbially stupid; marked even in that class as of inert mind, we have here an instance, of all others most likely to exhibit that incapacity for religion, which the philosopher insisted upon ascribing to all of the class. The old plowman, when first addressed on the subject of Religion, was not only very ignorant of the facts and doctrines of the Bible, but apparent-

* Tract No. 552.

ly without the power of understanding them when presented in the simplest form, or even of listening, with any degree of fixed attention, to the statements and explanations which were given. After an account of the crucifixion of the Son of God, the only remark he made was: "Methinks it was too bad to serve him so; they wouldn't do so in Shropshire." This man, under the preaching of a simple discourse, explanatory of the main doctrines of practical Christianity, unattended, it would seem, with any particular excitement, underwent such a change in his perceptions and feelings, that he declared himself to be in a new world. His own account of it is the best proof of its greatness and reality. "It is a great change," he said, "like changing a flint stone into bread, or a bog into a garden. The Bible calls it being called out of darkness into marvellous light. This is the true account of it. Darkness, I take it, means ignorance; and light, I take it, means knowledge. I have come from one to the other, and nobody can make me think otherwise. Why, if a blind man sees the sun, he must know that his eyes be opened." Indeed the greatness and reality of the change were beyond dispute. He was now able to converse with surprising ease. He almost looked younger; his voice was firmer and his eye brighter. His prayers were redolent of sweet, simple, unadorn

ed pathos and devotion. At the age of seventy-two, ignorant of a letter, he applied himself successfully to the task of learning to read.

"Here and there," says a most acute and thoughtful writer,* "an instance occurs, to the delight of the Christian philanthropist, of a person brought up in utter ignorance and barbarian rudeness, and so continuing until late, sometimes very late in life; and then at last, after such a length of time, when habit has completed its petrifying effect, suddenly seized upon by a mysterious power, and taken, with an irresistible force, out of the dark hold in which the spirit has lain, imprisoned and torpid, into the sphere of thought and feeling. . . We have known instances in which the change, the intellectual change, has been so conspicuous within a brief space of time, that even an infidel observer must have forfeited all claim to be a man of sense if he would not acknowledge, 'This that you call divine grace,' whatever it may really be, is the strangest awakener of the faculties after all.' And to a devout man, it is a spectacle of most enchanting beauty thus to see the immortal plant, which has been under a malignant blast while sixty or seventy years have passed over it, coming out at length in the bloom of life."

* John Foster; quoted in the Tract.

Such an instance is indeed uncommon; yet it reveals what is the true tendency and spirit of the Religion. Capable of rousing the mind from stupidity even to something like brilliancy, it always leavens and stimulates, where it is heartily received. It operates as a counteracting influence to those cramping, narrowing tendencies which accompany some of the subordinate positions of the laboring classes. It supplies an effective means of resistance against the most crushing burdens of toil. It is, in fact, the Religion of the workingman.

The Sabbath School teacher of the writer, in his native town, belonged to the class of persons especially regarded in this discussion. He came to the place in a miserable condition, but a few removes from beggary, and the slave of intemperate habits. He could, of course, gain no position in respectable society, nor hope to elevate himself or his family by the proceeds of a business carried on under such disadvantages. A personal interest in the Christian religion was, however, providentially awakened in his mind. He became a believer, and made public profession of his faith. He abandoned his intemperate habits straightway. He lived a pure and consistent life. Habits of industry and faithful attention to his business drew a large custom to his shop, where many interesting conversations, on the exalted topics

of religion, were carried on. Frequently they were begun, and always intelligently sustained by himself. It was in vain that frivolous persons attempted to banter him upon his new religion, or sought to confuse his mind by the suggestion of difficulties. He insisted that he had inward and conclusive evidence of the reality of what he professed. Against all arguments, he replied that he felt the Bible to be true *here*—placing his hand upon his heart. Prospered in business, he was soon enabled to live comfortably, and to accumulate property; his family enjoyed the respect and esteem of the community, and he himself became the teacher of a large class in a Sabbath School, then under the superintendence of a distinguished and venerable member of the Judiciary of Pennsylvania, yet living.

But the influences of the Gospel, friendly to the working-man, have produced, in individual cases, far more remarkable results than these. They have brought the working-man from the obscurity of an ordinary employment up to the most honored positions that can be occupied by men. They have proved to be the fire from which unconscious genius of extraordinary quality has been kindled; and they have put the name of ONE, born and bred to a common calling, in every body's mouth, for the great deeds achieved under the inspiration of Christianity

in an entirely different sphere. John Bunyan, the tinker of Elston, was a wild, untrained youth, with ignoble aims and pleasures, growing up without manifesting a spark of adaptation to any business more exalted than that which has been already connected with his name. We do not find any evidence of the awakening of his mental powers, until they were aroused by contact with the truths of Christianity. It was, in fact, the depth and great scope of his experience in conversion and in the Christian life, that furnished the material and the stimulus necessary to the production of those works that have made his name immortal—immortal, because it is a household word. It was this which developed his power, and showed him as the master of allegory, the prince of dreamers, and the shrewd and judicious observer of the workings of the human mind under religious truth. It was unquestionably his experience as a Christian that was instrumental in associating this rude tinker with the highest circle of English authors, and of authors all over the civilized world. And if it be asked, "How is it possible that this illiterate man, familiar with none of the acknowledged models of his native tongue, can have acquired a style which its most skillful and eloquent masters might envy for its artless simplicity, purity, and strength? the answer is, because he was familiar with the very best model

of the English tongue in existence—our common English Bible. Moreover, Bunyan's imagination, his judgment, his taste, every faculty of his mind was developed, disciplined, and enriched at the same great fountain of the Scriptures. The poetry of the Bible was the source of his poetical power. He is, indeed, the only poet whose genius was nourished entirely by the Bible. We stand in amazement at the blessed power of transfiguration which the Bible possesses for the human intellect. And yet we are not amazed, for the Bible is the voice of God, and the words of the Bible are the words of God, and he who will give himself up to them, and love them, and dwell amidst them, shall have his intellect and his soul transfigured with glory and blessedness by them."* Thus religious truth appears to have furnished not only the stimulus to Bunyan in this wonderful career, but also the means of training and cultivating successfully the neglected faculties of his mind. Admirable work of Christianity! to rescue so exalted and beneficent a genius from obscurity, and, by processes and helps peculiar to herself, thoroughly to furnish him for the successful execution of his work. Let working men bear it well in mind, that the name which perhaps of all others (out of the list of inspiration) most honors and signalizes their pur-

* Cheever

suits is one that owes all its lustre to the borrowed beams of Christianity. And yet it is that Christianity which made out of a tinker the author of the "Pilgrim's Progress," that the self-styled friends of the workingman are expecting him to disavow and deny.

Hugh Miller's happy experience as a stone-mason has already been adverted to. Let it be remembered that this was the experience of one brought up under the influence of Scotch presbyterianism, one whose entire life gave indications of the interior workings, more or less vigorous, of Christian truth, and who became a decided Christian during his career as a workingman. Mr. Miller's advancement to the position of a journalist, at the head of a paper which indeed owes much of its popularity and standing to his own merits, and his brilliant career as a Christian geologist, are not explicitly ascribed to the beneficent influence of that religion upon his powers. There is no one era of his life in which, under the influence of Christianity, these powers suddenly asserted their existence, or showed a surprising expansion, as in the case of Bunyan. Yet we cannot doubt that the transformation from the stone-mason of Cromarty to the distinguished journalist and Christian *savant* of Edinburgh, is in no small degree due to the elevating power of that religion under which, he tells us, his

whole life was passed, and to the defence of which he has lent his unrivalled scientific powers of observation and description in the disputed field of geological phenomena. It is the glory of Christian civilization that it affords to all workingmen opportunities and encouragements for rising to such a post of honor and of usefulness. The transformation just described may be set down as impossible outside the limits of a Christianized social state.

We perceive thus the power of Christianity to lift one out of his occupation and raise him to a dignity of another kind. There is still a third result frequently attained by it in the case of the workingman, very materially to his advantage. That is, when it makes him faithful, skillful, prosperous and eminent in his particular calling. While it is an immediate and valuable result of Christianity to diffuse over the lowliest station a spirit of contentment and an air of comfort, its tendency is to advance the man and the calling together. By insisting, as we have already shown, upon uprightness and upon zeal in and for his employment, it tends to promote, and often has promoted, in the highest possible degree, the workingman's interests as such. It has led him, by the direct operation of its principles upon his mind and heart, from obscurity and poverty to distinction, to success, to wealth in the pursuit of his employ-

ment as a workingman. Guided by the principles Christianity inculcates, impelled by the motives she presents, his mind expands; he takes new and larger views of his calling; he is emboldened to new undertakings while restrained by a due degree of honest caution; his hidden powers and aptitudes come to light; conscientious devotion to his business serves to bring out effectually the capabilities of the business; a wise and humane policy towards subordinate workmen conciliates them and impels them to diligence in their separate departments, and the result almost necessarily is eminence, enlargement, increase of patronage, prosperity. True, these results do not uniformly follow a cordial acceptance of Christian principles on the part of the workingman; misfortunes of every kind in this world of probation interfere to hinder such a result. On the other hand, the power of genius, peculiar aptitudes for business, influential friends, and other causes, independently of Christian principle, are every day to be seen in operation, elevating the workingman from step to step in his calling. It is sufficient to observe and it needs no argument to prove that the principles of action inculcated by Christianity have an inherent tendency to promote the workingman's interests in his calling, strengthening the force of all those external advantages, if he possesses them, and mak-

ing amends, in part at least, for their absence when he lacks them.*

* "Many of the richest men in Manchester will tell you that it is to the teachings of the Sabbath Schools of the place, and the habits of sobriety and honesty there inculcated, they now owe their villas and their mills."—*Chambers' Cotton Metropolis.*

CHAPTER XVI.

MODERN CIVILIZATION INDEBTED TO CHRISTIANITY FOR THE SABBATH.

Claim of Christianity—Division of Time among heathen Nations—No proper Sabbath—Grecian and Roman Calendars—The *Nundinæ* only for the privileged Classes—Abolished 286 B. C.—Religious Festivals strictly observed—Farm-labor allowed—Slaves kept at their Tasks—Character of the Festivals—Extreme Irregularity—Number of Festivals and Shows—Idle and dissipated Life of the free Populace—Moral Character of the Festivals—Drinking—Orgies in Honor of Venus and Bacchus—An Offense to the heathen Mind—Manifest Design of these Festivals—Opposite Character and Claims of the Sabbath.

THE Sabbath is a Christian institution. For all the results which have legitimately followed its proper observance, Christianity is responsible. Whatever benefits mankind have derived from its establishment, Christianity must have the praise of them. If the working-classes derive serious advantage from the institution of the Sabbath day, it must be set down as a grand instance of the ameliorating influence which Christianity has exercised in his behalf, as proof conclusive of the friendliness of Christianity for the workingman.

It is not necessary to our argument to draw any distinction between the Christian and the Jewish day of rest. When speaking of the Christian Sabbath or Lord's day, we shall, of course, be understood as including the Jewish. We view them as one divine institution, identical in purpose so far as the main interests of the workingman are concerned. And we look in vain for the origin or counterpart of this institution in the heathen world. The people of India, Syria, Arabia and probably Egypt, observed weeks of seven days, and in the ancient Sanscrit the days are recognized under names so entirely similar to our own (viz. the sun, moon and planets) that there is good reason for ascribing to this source the remote origin of our nomenclature. But for any example or authority in favor of that wise manner of employing the first, or any day of the seven, now prevalent, we are not indebted to them. We do not know that any set day was ever appropriated exclusively to religious purposes or to repose among these nations. The Hindoos, at present, do not hold it incumbent upon them to abstain from work on their seventh day festivals. The Mohammedans pursue their ordinary avocations on their Sabbath (Friday), at least, during the intervals of worship. The Chinese have half-months of fifteen days, and markets are held every fifth day. The ancient Mex-

icans and Peruvians also had weeks of five days. A similar division of time has been observed on the island of Java. No beneficent customs like those attached to the Christian Sabbath appear to have been associated with these days. Or if we turn to the most celebrated civilizations of antiquity, we shall search in vain among the calendars of Greece and Rome for some fixed and regular days of relaxation, occurring at reasonable intervals, and guarded by solemn sanctions from abuse. What days professedly set apart to purposes of worship and relaxation there were, may be worthy of our notice, as establishing only more firmly the high claims we make for the beneficent character of Christianity in this connection.

At an early date—how early is not known—there existed among the Romans a division of time into periods of eight days. Every eighth day, commencing with the First of January, was distinguished by the term *Nundinæ*, and according to Plutarch, was held sacred to Saturn; according to another authority it was commemorated by the sacrifice of a ram to Jupiter. These days were indeed holydays, and public and legal business could not be transacted in them, except to a limited extent; but these very limitations bring out the injurious aspect of heathen civilization to the laboring classes, and

illustrate more forcibly the invaluable, comprehensive spirit of Christianity. For it appears that only the *privileged classes* of the Roman population, the patricians, the governing class, the aristocracy, could enjoy the Roman Sunday, while the plebeians were, if possible, more closely occupied than on the other days of the week. For them, in fact, the *nundinæ* were what is termed in some parts of our country "Public days." They brought their produce to market, they arranged their mutual disputes and causes, and held their customary public meetings, and thus observed the Roman Sunday. Thus, in that institution which, at first sight, led us, of all others, to expect an analogy to the kindly arrangements of Christianity, we find, as it were, especial pains taken to discriminate injuriously towards those classes which Christianity, in her Sabbaths, chiefly aims to benefit. In the year 286 B.C. we find a record of legislation upon this holiday; but it is only one of many specimens of the inevitable downward progress of heathenism, for it abolished the restrictions placed upon secular employments altogether, and henceforward the day partook of the character of all others, all classes of society being at liberty to occupy it as they pleased.

The Greeks divided their months into periods of ten days, but we have no evidence that the tenth

day was ever set apart from secular affairs in that country.

In both these nations, however, a multitude of religious festivals were observed, which might, in some respects, be compared to the Christian institution of the Sabbath. Some of the Roman holydays were observed with remarkable strictness and conscientiousness. The people generally visited the temples and offered up prayers and sacrifices with rejoicings and feastings. All kinds of business among the free population were suspended. Those who allowed the priests to see them at work were fined, and if the act was intentional, were considered as having committed an inexpiable offence. Cases of conscience arose in regard to the sort of work allowable on these days, and some curious and interesting decisions of Pontiffs on the subject are still extant. It was generally conceded that agricultural pursuits might and ought to be carried on, if deemed expedient, at times when other kinds of secular employment were prohibited. Virgil, in his Georgics, says there is no harm in pursuing the various branches of farm-labor on a festival; such as draining fields, setting hedges, laying snares for birds, burning brush and washing sheep. Doubtless, under the influence of some remnant of this heathen spirit, the Emperor Constantine, when he substituted the Chris-

tian Sabbath for the various festivals of the heathen state, made an exception in favor, or more properly, to the detriment, of agricultural labor. Not even the heathen festivals, then, were necessarily days of rest to the large class of laborers employed in the field, and indeed the workmen, generally being slaves, were kept at their tasks on the public festivals as on other days, to a great extent.*

Yet it is questionable whether they suffered to any considerable degree by being debarred from participation in these seasons of public relaxation; for these festivals only partially answered the purpose of a season of repose and cessation from labor, while they were embarrassed by certain very great disadvantages arising from the spirit and manner of their celebration. We do not deny that something was gained to the animal spirits, something to the healthful development of the bodily powers, and something to the buoyancy and elasticity of the whole system by these frequent seasons of public rejoicing and merry-making. Nay, we go with a recent writer who wishes us to look at the Grecian games "in the light of a grand contrivance of that wonderful people for promoting the strength, health, agility and beauty of their people."† In some respects, and

* In earing-time and in harvest thou shalt rest. (Exod. xxxiv. 21.)

† Pres. Quart. Rev. iv. 665.

with a view particularly to physical development, the moderns might profitably imitate and revive some of these disused customs. Our holidays and seasons of universal relaxation have doubtless become too few. But we have an institution which these nations, with all their festivals and games, had not, nor anything to compare with it, in the comprehensive influence which it exerts in advancing the general welfare of man, particularly the laboring-man. The character, objects, arrangement and manner of celebrating their festivals were, in many respects, highly injurious. They were scattered through the year at the most irregular intervals; sometimes nearly a month elapsing between them, sometimes a half a dozen of them crowded into the space of ten days. The calendar of a Roman year which is given in the "Dictionary of Antiquities," furnishes some interesting results, illustrating this irregularity. As for example, there appears to have been no festival from the 15th of January to the 15th of February, while in the twelve following days of the latter month there were no fewer than six. In the two weeks extending from the 15th to the 28th of April, there were six again. In June and July. but four are recorded to have taken place, two in each month. From July 23rd to August 17th, there were none; while in the twelve days extending from the 17th to the 28th of that

month there were no less than seven celebrated; also six from the 11th to the 23rd of December, the last of which was the famous Saturnalia, extending, with accompanying festivals, through seven days. The Attic festivals were similarly irregular. Some of them lasted as many as six, nine, and even twelve days.

This irregularity disqualified them from rendering any valuable service to the working-classes, or indeed to any class in society. Habits of regular application, of order, of thrift, or of industry could, with the greatest difficulty, be cultivated under arrangements so utterly opposed to system as these. But besides these, which were stated festivals, recurring at the same period every year, and occupying fifty or sixty days, there were among the Romans two other classes of festivals, some of which were regarded with even greater interest than the stated ones. Altogether, they made a formidable list, and even when reduced in number by the emperor Marcus Antoninus, there still remained one hundred and thirty-five, or two festivals out of every five days in the year.* There were also a multitude of public shows of the nature of holidays, which were even more engrossing with the multitude than the religious festivals as such.

* The Jewish festivals of every kind occupied a total of about eighty-six days in the year.

In fact, the free populace of Rome despised labor, addicted themselves to a round of dissipation that was almost without interruption. Their manner of life was utterly inconsistent with the formation of habits of industry. The real workingman, the slave, was denied participation, except in rare instances, in these or similar festivities, while the populace were a lazy rabble, lounging in the circus, and applying to the public treasury for aid to procure the subsistence they were too proud and lazy to earn. The authorities were only too well pleased to be able by these means to restrain an unemployed people from sedition.

In regard to the moral character of the religious festivals, and the corresponding mode of celebrating them which prevailed, it may be remarked that, in some instances, a pure and innocent intention seems to have originated them and attended their celebration. The Greeks never went to the same lengths as the Latins in licentious indulgences and low merriment. Yet the drinking of large quantities of intoxicating liquors was a prominent feature of many of these festivals, and indeed at the feast of Bacchus, it was esteemed a crime, in some parts of Greece, for a man to remain sober. Indulgence in drinking was regarded as a duty of gratitude to the giver of the vine. In fact, a prize for the hardest drinking was

regularly awarded at one of these Grecian festivals in honor of Bacchus. Other very great excesses were committed. It is unnecessary to do more than allude to the revolting immoralities which characterize the ceremonies observed in honor of Venus, in which most of the Grecian cities bore a part. Nothing, however, could exceed the awful brutality, impiety, and unnatural wickedness, which, according to Livy, at one time characterized the festival in honor of Bacchus among the Romans. These orgies were carried on in secret, and for a time at night. When heated with wine, the participants proceeded to the wildest excesses. Young girls and youths were seduced, and all modesty was set aside; every kind of vice found here its full satisfaction. False witnesses, forgeries, false wills and denunciations, poisonings and assassinations, proceeded from this focus of crime. Men who refused to take part in the crimes of these orgies were frequently thrown into dark caverns and dispatched, while the perpetrators declared that they had been carried off by the gods. Public attention, however, was necessarily attracted to the source of these proceedings, and after they had been carried on at this rate for several years, such severe measures were taken against them by the authorities that Rome was almost deserted for thirty days. The decree of the senate

abolishing this festival was passed B.C. 180. A copy of it, engraved on a brass tablet, was fortunately brought to light in Southern Italy in the year 1640, and is now to be seen in the imperial museum of Vienna. A festival in honor of Bacchus, of a more simple and innocent character, was now established, but we have the authority of the Christian father Augustine for asserting that a high degree of licentiousness was carried on even at this festival.

These and other practices, still kept up in connection with established festivals, became offensive to the better class of the heathen. The Emperor Augustus was obliged to interfere in regard to certain usages observed in the Lupercalia, one of the great Roman festivals, and Cicero, in one of his orations, speaks contemptuously of the priests connected with these ceremonies, as relics of a barbarous age. The entertainments publicly demanded by the people of Rome at the feast of Flora, were exactly similar to those low exhibitions in our cities, which are the most indecent that venture to announce themselves in any public manner. It is, doubtless, unnecessary to go any further into this investigation. We are prepared to judge of the character of those institutions which it would be dishonorable to the Sabbath to class with it, except in the remotest sort of analogy, but which were the only approximations to a Sabbath enjoyed by

the ancient Greeks and Romans. The whole plan of recreation in these communities, if plan it could be called, was so irregular, was on such an extravagant scale, and set all attempts at the formation of habits of substantial industry so completely at defiance, that it was manifestly designed for the entertainment of an idle populace, to the exclusion, in great part, of the real working people, who were slaves. Whereas, the Christian Sabbath makes any community in which it is observed conscious of the importance and dignity of industrial pursuits, obedience to the command to rest upon the one day, implying a disposition to observe the command to labor on the other six.

The Christian Sabbath commends itself to the workingman, and indeed to all classes of society, for the regular and reasonable intervals at which it recurs, for the quiet, decent, elevated manner in which it is required to be observed, thus inviting repose of the most refreshing and beneficial character, and for the divine sanctions which guard it from desecration, and which hallow it from every worldly occupation. The Christian Sabbath exactly as God ordained it, giving it a place in the moral law, and thus elevating it in importance and in obligation to a level with the remaining nine commands in the Decalogue, is the only institution adequate to the wants of the

workingman which the world ever saw. It is the only institution which religiously protects both him and his beast in the enjoyment of a wholesome and proper degree of recreation, and which not only preserves him from those intemperate excesses of merriment and of beastly indulgence to which he was encouraged by heathen festivals, but confirms his moral principles and promotes the welfare of his whole being in time and in eternity.

CHAPTER XVII.

BENEFITS OF THE SABBATH AS A DAY OF REST.

The Divine Intention and Example—Rest of Sleep insufficient—Deficiency to be made up voluntarily and in the Exercise of Reason—Value of the Day of Rest asserted—Importance of the Testimony of Medical Men—Celebrated Opinion of Dr. Farre—Concurrent Testimony from High Sources—Testimony of Officials; of Legislators; of Lawyers—Dr. James P. Wilson's Experience as a Lawyer—Instances of the Necessity of a Day of Rest in the Workingman's own Sphere—The Tradesmen of London—One-Seventh and not One-Tenth of our Time necessary—The French Workman's Views of the Decades—Testimony of 950 British Workmen—Weight of the Whole—Regular Day of Rest necessary to a High Order of Industry.

THE primary object of this institution appears to have been the providing and securing of a regular and reasonable period of repose to man, and to such of the brute creation as are associated with him in active pursuits. The very first intimation of its establishment given to us in Scripture, is a sublime instance of its observance by the Deity himself at the close of his creating work. "Thus the heavens and the earth were finished and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from

all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made." Six periods of time, called *days*, were employed in the work and were necessary to its completion. This done, there was, so far as our world is concerned, a cessation from labor on the part of the Divine Architect, and the seventh period was necessarily a period of rest. Here, then, in the grand enterprise of creation, in the arrangements adhered to by the Almighty, there is for mankind, and especially for all that labor, a model for the partition of their time; six sevenths of it for daily work, one seventh of it for rest and sacred observances. Thus the Lord the Creator is, in this book, set forth as in some sense the pattern of workingmen. Like Him, after His grandest of works, they, in their humble sphere, may and should rest. Earth, in all her after history, is to go on repeating the history of creation, in its order and in its proportions of labor and of rest. That was indicative of the plan upon which its intelligent creatures, and such other as should become subservient to their pursuits, were constituted.

There is, indeed, a certain amount of repose, the necessity of which is instinctively felt and compulsory. In the rest of sleep the care of our bodies is

taken out of our own hands, and is looked after by a far wiser and more watchful guardian than we. We have a law written in our members. But not altogether under the control of blind instinct was man appointed to live, or from it to draw all the security for his health and comfort, flowing from stated seasons of repose. Not only when compelled by fatigue or drowsiness must he rest, but also under a clear sense of the importance of rest, and in view of the divine law which wakens him to its importance, and operates as a curb to his carelessness and self-will. Man, the rational creature, distinguishes himself from the brutes who roam and pursue their prey till weariness compels them to desist and seek repose, by pausing in the midst of his ordinary employments, by giving heed as a moral being to the voice of law and the precedent of a divine example, and, before the exhaustion of his powers as yet imperatively demands it, by temperately, and of his own free choice, suspending their exercise one day in seven. A sabbath is thus a signal evidence of man's rational nature. On this day the beasts of the field still hunt their prey or pursue their pleasure, the birds still build their nests in the branches, the bee still constructs her cell and lays in her frugal store. They have no guide but instinct; but man, in the exercise

of higher faculties, and in the free culture of nobler habits of life, voluntarily lays aside his ordinary occupations, and chooses to rest.

That man, as a creature of secular interests only, requires more rest than instinct would compel him to take; that at least, in civilized society, in which the secular pursuits of men are more taxing and exhausttive, men are better off, in a worldly point of view, for keeping one day in seven; that a day of repose from calculations of profit and loss, promotes clearheadedness in the other six; that a day of quiet amid great and exciting schemes for one's own or the public good, relaxes the mind and restores its elasticity; in fine, that a day of bodily repose, occurring at moderate intervals, in the midst of a life of manual labor, is absolutely necessary to sustain the animal life in a good degree of vigor; and that an individual employer, or an associated company of employers, cannot more truly consult the interests of their business, than by permitting and encouraging their subordinates in the intermission of their labors during a moderate proportion—say one seventh—of their time; all this is admitted even by many who care little for Christianity or for the Sabbath in its true character as a Christian institution. Some who might perhaps be found among the perverters and seducers of the working classes into infidelity are

persuaded of the necessity of this day of repose, whose blessings—the gift of Christianity—they would be well pleased to retain as part of the valuable residuum of an otherwise useless and worn out religion.

As it is the object with others, however, to procure the overthrow of Christianity and the Sabbath together, and as a fair view of the benefits conferred by Christianity upon society and the workingman in the institution of the Sabbath cannot otherwise be given, we shall endeavor to show how man, in his secular relations and physical constitution merely, is benefited by a careful observance of one day in seven as a period of repose.

The testimony of medical men upon questions relating to the physical constitution of man, its powers of endurance, and need of relaxation, must be acknowledged to be of the first importance. It has been given decisively in favor of the observance of the Sabbath as a day of rest. We do not think a dissentient voice can be found in the profession, from the opinion given by Dr. Farre before the Select Committee of the British House of Commons on the observance of the Sabbath, in 1832. He says:

"As a day of rest, I view the Sabbath as a day of *compensation* for the inadequate restorative power of the body under *continued* labor and excitement.

If once this power be lost, the healing office is at an end. Although the night apparently equalizes the circulation, yet it does not sufficiently restore its balance for the attainment of a *long* life. Hence one day in seven, by the bounty of Providence, is thrown in as a day of compensation, to perfect by its repose the animal system. The injury of *continued* diurnal exertion and excitement on the animal system of man, is not so immediately apparent as it is in the brute; but, in the long run, he breaks down more suddenly; it abridges the length of his life and the vigor of his old age. The Sabbatical appointment, therefore, is to be numbered among the *natural* duties—it is not to be considered as an arbitrary enactment, but as an appointment necessary to man. A human being is so constituted that he needs a day of rest both from mental and bodily labor."

The New Haven Medical Association, twenty-five in number, including the professors of the Yale Medical College, unanimously endorsed these and similar sentiments, expressed by Dr. Farre on that occasion. Professor Warren, of the medical department of Harvard University, concurs entirely in the opinion of Dr. Farre, and adds: "The utility of observing the Sabbath as a day of rest, considered in a secular point of view, rests upon one of the most general of the laws of nature, the law of *periodicity*.

So far as my observation has extended, those persons who are in the habit of avoiding worldly cares on the Sabbath are those most remarkable for the perfect performance of their duties during the week. I have a firm belief that such persons are able to do more work, and to do it in a better manner, in six days than if they worked the whole seven." Dr. F. Backus and seven other respectable physicians of Rochester, say: "We fully concur in the opinions expressed by Drs. Farre and Warren. Having most of us lived on the Erie Canal since its completion, we have uniformly witnessed the deteriorating effects of seven days' working upon the physical constitution both of man and beast." The late eminent Dr. Benj. Rush, of Philadelphia, entertained similar views upon the importance of the Sabbath as a day of rest. Not only from other distinguished members of the profession, in various parts of our country and the world, but from thoughtful and observing men, in every station, may similar testimony be cited.

A minister of the marine in France, on giving directions to suspend Sabbath labor in the government dock-yards, assigned it as a reason that men who do not rest on the Sabbath do not perform as much labor during the week, and of course that the government loses by having work done on that day.

In 1839, a Committee of the Legislature of Penn-

sylvania made a report in regard to the employment of laborers on the canals, in which they are "free to confess that their own experience as business men, farmers or legislators, corresponds with the assertion of the petitioners, that man and beast can do more work by resting one day in seven, than by working on the whole seven."

A lawyer of distinguished talents, on his deathbed, said to his friend: "Tell all the young lawyers that if they would succeed they must not take the Sabbath for business. It is the way to fail. There is something about it very striking. My Sabbath efforts have almost always failed. Something would always occur which would make the result most unsatisfactory." The late distinguished Dr. James P. Wilson, commenced professional life as a lawyer, in the State of Delaware. At one time he was accustomed to make out his briefs for Monday's pleadings on the Sabbath. But his Sunday plans so uniformly failed, that on reflection he was led to conclude that he had misappropriated the day of rest, and was suffering the penalty. He abandoned the practice; the difficulty ceased, and his efforts on Monday were as successful as on any other day.

In the workingman's sphere of action, the value of the weekly day of rest has been abundantly and thoroughly tested by experiment. Master manufactu-

rers have stated they that could perceive an evident deterioration in the quality of the goods produced as the week drew near to a close, just because the tact, alertness, and energy of the workmen began to experience inevitable exhaustion. A case is upon record of the explosion of a steamer on the Thames, in which the firemen and the stokers laid the blame on their broken Sabbath; it stupefied and embittered them—made them blunder at their work and heedless what havoc their blunders might create.* We cite from the Sabbath Manual † the case of two thousand workmen, employed for several years, seven days in the week. They received eight days' wages for the week's work. Yet the demoralization of the men, and the exhaustion of their bodily strength, were acknowledged by the superintendent, and visible to the most casual observer. Things went badly until, at length, the six days system was introduced, when it was found that the men did more work than ever before. In a large flouring establishment the mills were kept in operation incessantly, seven days in the week, for a number of years. Upon conforming to Christian usage, however, and allowing the workmen from 11 o'clock Saturday night to 1 o'clock Monday morning for rest, the capacity of the mills increased the same year as much as fifty thousand bushels.

* N. Brit. Rev., May, 1848. † Pp. 49—52.

In 1847, the small traders of London, with almost entire unanimity, petitioned Parliament for the suppression of Sunday trading. This practice, originating in the rapacity of a few, was followed by rival tradesmen, who had hitherto abstained from it, in self-defence. Not only was it felt to be an oppression and a nuisance, but it appeared, upon evidence before the Committee of the House of Commons, that the trade was of a more satisfactory character, and that actually more goods were sold, when operations were restricted to six days, than when extended to seven.

But supposing it admitted that continuous labor, with no interruption but that required for sleep, is inconsistent in every way with the interests of the workingman; that, it might be argued, is not conclusive evidence of the need of just that proportion of repose allotted in the Christian Institution of the Sabbath. Why rest once in seven days? Why would not one in ten answer as well? Fortunately for our argument the experiment has been tried by a great industrial nation—the French; and the result was that it would not work. The decades appointed by the Revolutionists had to be abandoned, and the divinely-appointed intervals once more acknowledged and observed. But how did the French

workingmen themselves regard the change? The experience of one of them on the subject, preserved in a volume written by a British workman,* is emphatic and highly interesting. The author fell in with a French workman of extraordinary industry, who never wasted a minute. One Saturday, the Frenchman was regretting that he could not touch his work again till Monday. This led the Briton to allude to the decades as perhaps a more satisfactory division of time to the workman. "No," was the response; "quite the reverse. Sunday is the thing after all said and done. When there was no Sunday there was no working-day. The tenth day was not obligatory, and the workshops were not shut up. We worked whenever we liked, and sometimes more than we liked. But not one month of the whole time did I ever make so good a bill as I do now and did before. I was glad when the decades went to the dogs, and the weeks came round again. No, sir; Sunday forever!"

The Essay from which this extract is made was one *of over nine hundred and fifty*, all written by workingmen, and offered in the short space of three months in the year 1848, in response to an offer addressed to their class exclusively, of three prizes for

* Prize Essay on the Sabbath, "The Escape from Toil."

the best Essays upon the value of the Day of Rest to the workingman. Nearly one thousand intelligent workmen of Great Britain thus, almost instantaneously, arose in response to the call, and laid down the unanimous testimony of their enlightened judgment to the importance of such a day in a life of toil. Thus all classes—laborers, officials, physicians, lawyers, tradesmen, unite their suffrages and furnish a cumulus of argument in favor of the Institution of the Sabbath in the view now taken of it, which must be allowed to be irresistible. At least it will not be questioned that wherever a high degree of industrial skill and application is to be encouraged, and where the people work under a high stimulus, bringing their powers into intense and protracted exercise, there a regular and peaceful day of repose is indispensable. Wherever a laboring class of high character is to be formed and perpetuated, there the Sabbath must be maintained. Where industrial pursuits are in the hands of slaves, and where the free population consider idleness a part of their birthright, it is but reasonable to expect that half the time of the latter will be spent in dissipation and amusement, while the former will be condemned to a life of incessant and grinding toil. This, as we have seen, was pretty much the case in the later periods of the

Roman Empire. But to us, whose laborers are mostly freemen, and who entertain a higher view of the character of their pursuits, and higher hopes and wishes in regard to the destiny of the workingman, the Sabbath, as affording a regular and reasonable amount of repose to all, is invaluable.

CHAPTER XVIII.

SACRED CHARACTER OF THE SABBATH.

Religious Observance of the Day required—A Pharisaical Severity to be Avoided—Sacred Character of the Day bitterly contested by professed Friends of the Workingman—Plea for the Crowded Masses of Great Cities—How to give them Recreation—One Evil not to be Cured by the Creation of a greater—Sacred Character of the Sabbath must not and need not be sacrificed—Proposal of additional Holidays—Strict observance of the Day secures the highest Advantage of the Workingman.

By the change from the seventh to the first day of the week, it does not appear that the Sabbath lost any of its peculiar sacredness. As the moral law, given upon Mt. Sinai, was never abolished by Christianity, the Sabbath, although altered as to date, is still in accordance with that law to be kept holy. Not only is no work to be done, but no amusements are to be indulged in. Nothing is to be allowed which is unfavorable to holy thoughts, to the communion of the soul with its Maker, or to the efficacy of those special religious observances connected with its observance. A Pharisaical severity in the observance of the day is to be avoided, which indeed

is foreign to the spirit and requirements of the Christian Sabbath. What we want is religion without austerity, tranquillity without gloom, cheerfulness without hilarity, relaxation without profanity. Yet the spirit of the day should not be mistaken. It is consecrated to religious uses, and whatever is inconsistent with those, is an infraction of the Day.

Here, perhaps, at the present day, is the principal struggle between Christianity and those infidel opposers, who profess to be the friends of the workingman. No institution is more vehemently assailed, more assiduously depicted as hostile to the interests of the working-classes, more threatened by advocates of radicalism, than the day of sacred rest. It is railed at as a hateful relic of Judaism and of Puritanism. Men who would persuade us that Christianity is and was designed to be little more than an engine of temporal reform, and who, speaking to suffering workmen in the name of Christianity, have nothing to offer them but its most remote and indirect benefits, maintain that the consecration of the Lord's day to a purely religious purpose is anti-Christian. Degrading the liberality of the new Dispensation to mere license, they claim that the sacred character of the day was abrogated, and, at the change of the seventh for the first day of the week, it ceased to be subject to the strict and solemn laws of the Old Covenant, and

became a mere holyday, designed for all sorts of innocent relaxation and pleasure. Sabbath-breaking with them is simply a "Jewish sin," "a sin of human invention." A recent English reviewer of this radical school selects the Festival of Christmas, and cites the manner in which that is observed by the British populace as an example of the Sabbath-keeping suited to his ideas. Such laws as proceed upon the admission of the sacred character of the day, are denounced by these false teachers, in the most unmeasured terms, as illiberal, bigoted and oppressive. As far as possible, they are evaded or openly set at naught. From time to time combinations are entered into to secure their repeal. Workingmen, especially the foreign class of them in our country, deluded into the belief that their own wholesome liberties are restricted, unite in these demonstrations, and indeed are often loudest and most zealous in their appeals and exertions. The efforts of pious men to secure a more careful public observance of the day, by the stoppage of various means of travel and the more complete suppression of various demoralizing branches of traffic, are viewed by these men with the utmost jealousy and dissatisfaction. Certainly, they insist, if Christianity is in general a friend to the workingman, here, at least, is an exception to that spirit. In the sacred character and the strict

observance of its Sabbaths, it is his enemy. It is opposed to his innocent pleasures. It even frowns upon that recreation which is essential to the health and cheerfulness of one, who every other day of the week is compelled to toil early and late.

Especially the crowded masses of a vast city, kept all the week upon impure air, inhabiting the most confined quarters, require, it is alleged, the relaxation of those strict rules by which the sanctity of the Sabbath is preserved. Opportunity, it it is urged, ought to be afforded—nay, extraordinary facilities ought to be thrown in the way of these classes, to go abroad from their squalid and thickly populated hovels, to breathe a purer atmosphere, to enjoy the pleasures of a trip among rural scenery by land or by water. Places of public resort ought to be thrown open to them; Gardens, Museums, Libraries, the Crystal Palace, Bands of Music, at public expense, should regale them. And because the advocates of Christianity cannot consent to such an appropriation of God's Holy Day, sanctified originally at the creation, and re-sanctified by the Resurrection of Christ, their religion is denounced as gloomy, and as regardless of the true temporal interests of these pent-up and suffering myriads.

We do most heartily acknowledge the importance of the question here brought to view, as to the proper

method of alleviating the unenviable condition of these immense multitudes, and of providing for them some healthful change. Yet it seems to us a very remarkable conclusion to draw, that because the condition of a class of population in a half-a-dozen of the large cities of Christendom is so confined, oppressed and unfavorable to health, therefore the Sabbath is the very day to be chosen, and methods utterly at variance with the sacred character of the day the only methods to be employed in improving their condition. Society, by neglect and by avarice, having suffered this evil, of the excessive aggregation of human beings, to become in several instances stupendous and perplexing, are now to cut the knot of their own making by misappropriating and profaning one of the chief institutions of Christianity; to cure one evil by creating another of more mischievous character; to atone for their past mismanagement by sacrificing all the sacred associations and jeopardizing all the benign effects of the Sabbath-day. If this crowded, unfortunate multitude is to be poured forth from its noxious dungeons, and steamboat and railway, and every means of recreation are to be tasked to their utmost capacity, are there absolutely no other seasons when this can be accomplished but the sacred hours of the Sabbath? Shall we all the week, and on Sabbath also, distract the workingman's mind

from the contemplation of eternity, shall we encourage him to mingle himself and his family on that day indiscriminately with a crowd, the greater part of whom set all thoughts of God, and often of morality, at naught; under plea of refreshing his body, shall we bring his soul under the disastrous influence of a vast crowd of Sabbath-breakers? Shall we countenance the privation of both temporal and spiritual privileges suffered by those necessarily employed in affording them such facilities? Shall a whole community be thrown into uproar by the advent of such a miscellaneous concourse as these excursions cast into their midst, made up, as they in great part are, not of such artisans and laborers as seek a quiet period of relaxation, but of those who come prepared to add to the sin of Sabbath-breaking a thousand rude and lawless practices?

Instead of thus destroying the precious and hallowed associations of the Sabbath, let us introduce into our calendar a reasonable number of days to be appropriated to the truly important purposes, which these radicals seek unceremoniously to crowd into the day of holy rest. Let us have an additional number of holidays, at least in the over-crowded and over-tasked communities of the world. They need not be too frequent. The plan of the Westminster Reviewer to convert the Christian Sabbath into a

sort of weekly Christmas festival, might well have originated with a dissipated Roman of the later empire. A monthly festival would probably be sufficient, and would give us fewer by twenty than the moderate Hebrews had. Let the mode of celebrating these festivals be to some extent controlled by legislation, so that excesses might be prevented. Let all the facilities for admission to various scenes of recreation desired by the anti-Sabbatarians, be assigned to these periods. Whatever objections might be raised against a scheme like this, and many, doubtless, could be stated, we are strongly of opinion that it would work to the advantage of employer and employed. We do not think it can be questioned that our days of relaxation are too few. Most of the workingman's opportunities for lawful amusement being crowded into these few, he is tempted to over-indulgence and to dissipation. It would be a truly Christian movement that would prompt us to pause in our career of money-getting and place-seeking, and allow to all subordinates and *employés* a few more opportunities for the free indulgence, within the limits of sobriety, of those natural impulses to merriment and calls for recreation which are experienced by men in every station in life. We do not grudge the builder his "raising," or the farmer his "harvest-home." Let such arrangements be extended into

every branch of labor; let a certain degree of regularity be observed in their order in the year; let them especially be applied to the wants of the laboring classes in their crowded cities where some such arrangements are imperatively demanded.

Thus, while the great ends of a weekly day of rest, both temporal and spiritual, are preserved intact, the objects for which we are coolly asked to subvert it will likewise be obtained. At all hazards let the sanctity of the Sabbath be jealously guarded; let us beware lest in seeking a minor good we jeopardize one of the most valuable that the race possesses. For we think it susceptible of proof, that those very restrictions which debar the workingman from public recreation and amusements on the Sabbath day, and which secure the day so far as possible to religious exercises in the family and in the House of God, are among the highest advantages which he enjoys under the Christian economy. A Sabbath sanctified and hallowed, no less than a Sabbath set apart from toilsome pursuits; a Sabbath scrupulously devoted to holy observances as well as a Sabbath of secular inaction, is still friendly to the workingman; is the more friendly for its very sacredness. The Christian Sabbath, as it has been and is now understood and observed by the vast majority of Scriptural believers, and as it was unquestionably designed to be under-

stood and observed by Him who enrolled it among the Eternal precepts of the Decalogue, in its peculiar character as a day sacred to religious uses through its entire duration; just this holy Sabbath we hold to be essential to the temporal and external welfare of those very classes whose prejudices the reformers of the day are laboring to excite against it; and they ought to know that that man is their enemy, and can do them no greater harm if he succeeds, who plots the overthrow of this institution, or the secularization of its character.

CHAPTER XIX.

ADVANTAGE TO THE WORKINGMAN OF THE SACRED CHARACTER OF THE SABBATH.

Need of efficient Safeguards to preserve a Day of Rest—Means provided by Deity—The Additional Character of Sacredness—Its efficiency—Sense of Expediency Powerless—Laborer at the Close of the Week needs Certainty—"Cotter's Saturday Night"—Nations who discard the Sacred Character fail to realize the temporal Uses of the Day—Mr. Greeley's view of a Parisian Sunday—Workingmen rescued from Evil Company by keeping the Day holy—Pious Mother's Care replaced by the Sabbath—Crime begins with Sabbath-breaking—Hogarth's Picture—The London Bakers—Cause of this—A moral Cycle of Seven Days—Laborer especially requires an Entire Day—Plan of Half-Sabbaths—Day sacredly kept, his true Friend—Mode of employing it.

We have seen how favorable to the interests of the workingman, or rather how indispensable to the comfort and long life of man and beast, in all circumstances, is the regular and complete repose required in the right observance of the Sabbath. It becomes, therefore, our duty, by every proper safeguard we can devise and apply, to secure this arrangement, which has already been prepared for us by Christianity, beyond possibility of violation or of abrogation, to our country and our race.

To accomplish this object, legislation has been resorted to, and a violation of the Sabbath by the pursuit of a secular calling on that day is a criminal offence. This is right and commendable. Facts and arguments to prove the necessity of a day of rest, such as is the Sabbath, to individuals in active life, ought to be forcibly and clearly set forth and communicated to the multitudes. But we contend that no scheme for attaining this object could have been, or ever would be, half so effectual as that adopted by the Divine Author of the Sabbath; that is, imparting to it a character of sacredness. When He rested on the seventh day he blessed it and sanctified it. Thus the constraining power of the physical law, the feeling that it is expedient and profitable to body, mind and estate, to rest one-seventh of our time, is wonderfully strengthened and enforced by the sacred character bestowed by the Creator on that one-seventh. Men are deterred from employing the day in active pursuits, not only by the sense of the expediency and utility of such a course, but by the profanity and ungodliness of the opposite course. The day is exclusively set apart to religious purposes, which are entirely incompatible with labor or amusement. It is, in fact, the Lord's Day. Our associations that day are to be with objects which directly remind us of Hin. We must turn away our foot from

doing our own pleasure on His holy day; must call the Sabbath a delight, the holy of the Lord, honorable; must honor Him, not doing our own ways, nor finding our own pleasures, nor speaking our own words. God will not only be the chief, but the direct and exclusive object of our arrangements, and, so far as possible, of our very thoughts. Surely if all this were but a scheme or plan on the part of Deity to secure inviolably the observance of a weekly period of physical repose, and to guarantee to man certain temporal advantages resulting from it, nothing could be more happily adapted to that end. If this is actually what we wish, namely, the firm establishment of the wise and needful custom of cessation from labor regularly for one-seventh of our time, we could not have a better safeguard than that afforded to us by the hallowing of the Lord's day.

A sense of expediency will do much to habituate men to certain arrangements, but if that expediency is not always clear; if the evil consequences of disregarding the custom are not directly manifest; if a present good of a partial character may be gained, as it often may, by the sacrifice of a beneficent general principle of action, then expediency and general principles will unquestionably prove insufficient to throw a competent safeguard around our institution. Men will work on the Sabbath-day in spite of them,

and so far as they have the power will constrain others to work on the Sabbath. Alas for the day, when the Sabbath comes to be regarded as worthy of observance from considerations of secular utility only! Alas for the secular utility of the day, when the sanctions and safeguards of its religious character are taken away, and it is left to stand on that foot only! Alas for the workingman, when the Sabbath ceases to be regarded as the Lord's day, and is appropriated, like all other days, as the property of man, to be employed at his own caprice and for his own pleasure! for then how often will it be his caprice and pleasure to pursue his ordinary secular calling on that day, and to compel all who are dependent upon his capital for a living to surrender their God-given right of repose on one-seventh of their time! No; that which is expedient and useful merely will not suit the wants of the toilworn mechanic, who, with his system now jaded by six days of continuous labor, has come to the close of the week. It is no consolation to him at that hour, to look forward to a seventh day which depends for its character upon the uncertain judgment of his employer, or which has no firmer basis among the enactments of legislators than their fluctuating views of expediency. He needs a day which it is an acknowledged invasion of the most sacred arrange-

ments and purposes to employ in secular pursuits. His Saturday night should be a season of undisturbed and comforting anticipation. His tools and implements should be laid away, his back should be turned upon the workshop; the whir of machinery and the hum of traffic should die upon his ear, as things that have run their natural period and that have no right to his service or claim to be recognized as in existence, until the opening of their new period in the next week. Well may the soothing influence of a sacred day of rest be experienced already in the twilight of the workingman's Saturday. Softer and sweeter fall those shadows, touched with the prevenient halo of that blessed day, whose very sanctity imparts to them the tranquilizing element of certitude.

It is this undisturbed prospect of repose, flowing from the acknowledged sanctity of the coming Sabbath, prevailing in a pious Scottish family, that enabled the poet Burns to give such indescribable grace and beauty to his "Cotter's Saturday Night," although the fact appears but incidentally in the second stanza of the poem:

> "The toilworn cotter frae his labor goes,
> This night his weekly moil is at an end,
> Collects his spades, his mattocks, and his hoes,
> Hoping the morn in ease and rest to spend."

Look at the nations and communities among whom this day is lightly regarded, and where no sacredness, inconsistent with amusements, promenading, sight-seeing and party-going is attached to it. Look at the continental or the South American peoples, who consider their duty to the Sabbath fulfilled by attending a half-day's service at church, and abandoning the remainder of it to merriment. What security has the workingman here against the invasion of that right to repose from labor, which he draws primarily from the claim of God to a holy observance of the day? What is there in the character of the day, as thus held and observed, to insure to him these privileges? They rest upon a most uncertain foundation, and they are often, and in some instances habitually, invaded. Mr. Greeley, observing, when in Paris, the French use of the Sabbath as a mere fête-day or holiday, says it impressed him very unfavorably. "Half the stores are open on that day; men are cutting stone, and doing all manner of work, as on other days; the journals are published, offices open, business transacted; only there is more hilarity, more dancing, more drinking, more theatre-going, more dissipation, than on any other day of the week. I suspect," he adds, "that labor gets no more pay, in the long run, for seven days' work per week than it would for six,

and that morality suffers, and philanthropy is more languid than it would be if one day in each week was generally welcomed as a day of rest and worship."

The observance of the Sabbath in a truly Christian manner not only secures a season of necessary repose to the jaded system, but elevates the character and standing of the workingman. It is security against the contaminating influence of low and vile associates. However it may have come to pass, the sort of company calculated to prove injurious to the workingman's character—the idle, the vicious, the intemperate, the lawless—are absolutely certain to be among those throngs which appropriate Sunday to purposes of amusement, and if the workingman wishes to throw himself open to their influence, he cannot more effectually do so than by joining in the Sunday excursion. There they congregate. Their habits, their profane modes of speech, their indecent and lawless behavior, are but the natural accompaniments to their manner of spending the day. Christianity opens her places of Divine worship, and her arrangements for instructing young and old in the truths and duties of religion. She points the individual to the privacy of his own closet and the peaceful circle of his own home. The workingman who obeys her directions, finds himself under hal-

lowed influences. The worshippers of God are his companions. He occupies a charmed circle, into which the foot of the openly vicious is not inclined nor able to enter. And from how many and powerful inducements to wickedness he is thus preserved, it is beyond human power to compute. It is by the power of the accumulated persuasions, and repeated evil examples of ill-chosen associates, that the working man is usually drawn off from the career of diligence, and uprightness, and sobriety. The holy Sabbath of the Christian is his friend, because it shields him from such associates upon the day which they chiefly employ, to entangle and reduce to their own level the unperverted. What hope may not the mother feel for the moral character and prospects of her absent son, who, in some distant neighborhood, is learning his trade and is exposed to the ten thousand risks the youthful character must undergo in its progress to maturity, if she only hears of him that he is a strict observer of the holy Sabbath! By that she knows that his associations upon that day are not with the profane, but with them that fear God. She knows that he walks not in the counsel of the ungodly, nor stands in the way of sinners, nor sits in the seat of the scornful. In her fond imagination, as night and day she dreams of her absent boy, she will picture that consecrated day of rest surrounding him

and guarding his character as a wall of fire on every side.

In all the history of crime in Christian countries, it is a remarkable fact that the profanation of the Sabbath has been the commencement, in a vast majority of cases, of the downward career. It was the result of the observation of Lord Chief Justice Hale, of England, "that of all the persons who were convicted of capital crimes while he was upon the bench, he found a few only who would not confess, on inquiry, that they began their career of wickedness by a neglect of the duties of the Sabbath and a vicious conduct on that day." Of one hundred men admitted to the Massachusetts State prison in one year, eighty-nine had lived in habitual violation of the Sabbath and negect of public worship. A gentleman who has had charge of more than one hundred thousand prisoners, and has taken special pains to ascertain the causes of their crimes, says that he does not recollect a single case of capital offence where the party had not been a Sabbath breaker. And in many cases, they assure him, that Sabbath-breaking was the first step in their downward course. Says the keeper of one of our largest prisons: Nine-tenths of our inmates are those who did not value the Sabbath, and were not in the habit of attending public worship. Certain it is that "Sabbath-keepers

very rarely commit murder or perpetrate other heinous crimes."* "The Sabbath is the key-stone of the temple of virtue."†

The painter Hogarth, so remarkable for his minute acquaintance with human nature, in his series of pictures illustrative of "the Rake's Progress," which ends at the gallows, introduces an apprentice playing at marbles upon a tombstone during divine service. The committee of the House of Commons, appointed in 1832 to investigate the subject of Sabbath desecration, remark in their report that, "It appears in evidence, that in each trade, in proportion to its disregard of the Lord's day, is the immorality of those engaged in it." One of the witnesses examined, a respectable baker, declared that he would hardly train up his children to the business, because he was afraid of their morals being corrupted, through the Sabbath desecration required by the occupation, as practised in London. The journeymen bakers of London, amounting to eight or ten thousand, are very seldom in church; general looseness of moral principle is the consequence; and not less from a regard to their character than their health, comfort and spiritual welfare, they petitioned parliament in a body to devise means for relieving them of Sabbath work.‡

* Sabbath Manual. † Dr. Spring. ‡ N. Amer. Review.

The reason of all this is plain. The Christian Sabbath is one day in seven, consecrated to the consideration and study of high moral and religious truths. An entire unbroken day, without distraction from other objects, of indifferent or worldly character, is given to those great topics. No opportunity for the entrance of moral truth into the mind is afforded to the laborer, whose week is engrossed with toils, and who on the Sabbath turns his back upon every appropriate employment and association, and passes his time in idleness or amusement. He utterly rejects the appointment of the good and all-wise God; his moral sentiments, for want of proper culture, must languish; his passions run wild; and his nature, untrained, is prepared to follow the call of the tempter in almost any direction. He carries in his stubborn heart a sense of the opportunity he slights and of the divine ordinance he contemns; and he feels himself a voluntary outcast from all the saving and ameliorating arrangements which God has set up in the world. The Sabbath, solemnly appropriated to himself by the Deity for the benefit of man, he persists in employing as his own: thus robbing and contending against God in one of his most sacred ordinances and most natural and necessary arrangements, he is training himself for robbery and contention against any of God's creatures.

As the body and bodily system has its cycle of seven days, through which it dare not run without renewal and refreshment at the peril of premature decay, so the moral system, after the strain of the transactions of the week, involving more or less of temptation, and more or less exhausting its energies and dimning its perceptions, requires to be called off from these objects and to repair its wastes by repose. It requires to be refreshed and renewed by plentiful draughts at the fountain of moral influence—the Word of God. It needs the quickening, stimulating influences of the public services of God's house. To disengage itself from the embarrassments and sophistries with which the course of worldly affairs and worldly men confuse questions of right and duty; it needs a season of meditation apart from the tumult of these objects. The Sabbath is divinely and beneficently given to the crowded workingman to let his conscience recover itself and gather new strength, in the use of public and private means, the best adapted to that end the world ever saw. From him, at least, with his limited leisure and his weariness during the week, it were to be desired that worldly and disturbing objects might be absent for an entire day; and that, in all their hallowing effect, the truths and influences favorable to moral growth might, on that day, sink as a steady and refreshing rain into his

soul. For him, if for no others, the half Sunday of continental Europe or of South America would be insufficient. The band of music, the gay parade, the jovial—sometimes the vile—society, the brilliant saloons and coffee-houses, and the theatre, of the afternoon and evening, would ill accord with the solemn teachings and self-inquiries of the morning, and would sadly damage, or altogether efface their impressions for good. From the amusements of the Sabbath afternoon, sometimes rational, sometimes vicious and lawless, he is hurried into the re-opened whirlpool of the week's affairs. He has given the fourteenth part of his time—the fragment of a day—to these momentous concerns of character and life. Alas! he has not even given that; for it is not in countries that keep only half the Sabbath day holy that the truths of morality and religion are lucidly enforced upon the laboring classes; but that fragment of a Sabbath itself may be considered as desecrated, by the silly pageantries with which it is occupied, and which drive the workingman away from the house of God altogether. Those countries which illustrate the would-be tenderness of the radical to the workingman, and require of him but half a Sabbath of religious observances, prove that that tenderness is cruelty, for the half Sabbath, as a religious season, vanishes.

And half a day strictly kept, according to the spirit of the command, would almost necessarily prove a failure. It would be too small a fragment of our whole time in which to dispose of these highest matters of character and welfare. It would lack continuity, so necessary to the securing of a deep impression. It is but reasonable for us to require, especially for a class whose opportunities are so limited as that of the laborer, that the moral influences brought into exercise on the Sabbath, be exerted upon them and in their behalf with all the blessed and powerful influence of an entire day, redolent through its whole length of God, of virtue, and of duty, hallowed by that outward calm which best reflects, and impresses the soul with, the idea of the inward peace of a conscience void of offence, and a soul reconciled to its Maker and Judge. The distraction of an afternoon of gaiety would be incompatible with the permanence of such an impression, or indeed with its origination.

The Christian Sabbath, therefore, as compared with the Sabbath of the radical and the latitudinarian, for which such pretensions in this connection are set up, is friendly to the workingman, because it more effectually guards him from vile associations, and provides the most effectual instrumentality for reinvigorating and training his moral character. As it is

more sacredly kept, so is it more manifestly and more effectually his friend. As the outcry of radical opposition rises higher, so may we be sure it is more hostile to the true interests of the workingman's conscience, although, with many plausible words, it descants upon amusements and recreations, and upon the bigotry and Puritanism of requiring the day to be devoted exclusively to the momentous affairs of conscience and the heart. If the workingman would secure the best protection afforded by Providence against the enticements of evil company, and the best security against a course of vice and crime and for a life of integrity, respectability and true worth, let him keep the true Scriptural Sabbath. Let him visit the house of God, and hear the exposition of divine truth. Let him read and study that truth for himself. Let him exercise his thoughts, by the aid of a suitable Christian literature, upon the themes and the examples of duty and of virtue. Let him order his house to a reasonable degree of quiet, that he may better enjoy his thoughts, and contribute by his example to the general typical repose of the day. Let him divide his time substantially between his closet, his family, and the house of God. Let him be content to hear the rattle of the pleasure-car and the gay laugh of the unthinking excursionists in the distance. Their laughter is but the crackling of thorns

under the pot. His calm and cheerful gravity is the earnest of unfading joy.*

* Says Hugh Miller, in his "First Impressions of England:" "I lodged within a stone's cast of the terminus of the Great Manchester and Birmingham Railway. I could hear the roaring of the trains from morning till near midday, and during the whole afternoon; and just as the evening was setting in, I sauntered down to the gate by which a return train was discharging its hundreds of passengers, fresh from the Sabbath amusements of the country, that I might see how they looked. There did not seem much of enjoyment about the wearied and somewhat draggled groups: they wore, on the contrary, rather an unhappy physiognomy, as if they had missed spending the day quite to their minds, and were now returning, sad and disappointed, to the round of toil from which it ought to have proved a sweet interval of relief. A congregation just dismissed from hearing a vigorous evening discourse would have borne, to a certainty, a more cheerful air."—Pp. 67, 68.

CHAPTER XX.

THE WORKINGMAN'S SABBATH AT CHURCH AND AT HOME.

Opportunities for Self-improvement limited—Mind liable to be stupified—Leisure and Ordinances of the Christian Sabbath—Preaching of the Gospel—Weekly Enlightenment of the Mind and Rescue from Ignorance and Stupidity—Figures show its Value—Never would have been voluntarily allowed by the Capitalist and Employer—Neglected Condition of his Family through the Week—Existence of the Laborer's Family Circle made possible by the Christian Sabbath—A Family Institution—Sabbath indispensable to Christianity as a practical Power among Men—Radicalism has made the Experiment of abolishing it—Impiety of the French Revolution, and its Consequences a Warning.

THE week-day privileges and leisure of the workingman are necessarily limited. In many cases want compels him to submit to severe tasks, renewed from day to day, and protracted without relief or mitigation from year to year. All the hours of daylight, and sometimes the hours of night, are consumed in the toil necessary to procure him and his family a subsistence. Or, if his business is more comfortably arranged, and some few moments of every day are his own, which he proposes to employ in some species of self-improvement, how often does the jaded body refuse assent to the noble impulses of the mind; how

often indeed quite prevent the first awakening of such impulses there! How often does the daily weariness of the body weigh down, and at last suffocate, the energies of the etherial tenant, so that stupidity and ignorance reign in that spirit which was made in the very image of its God! "Alas! while the body stands so broad and brawny, must the soul lie blinded, dwarfed, stupified, almost annihilated? Alas! was this too a breath of God; bestowed in heaven, but on earth never to be unfolded? That there should one man die ignorant who had capacity for knowledge, this I call tragedy, were it to happen twenty times in the minute, as by some computations it does."*

To give opportunity for the exercise of the quest for knowledge and, what is of still greater importance, to waken and keep in action the knowing faculty, especially among those less privileged classes, whose circumstances require intense and absorbing application to labor, Christianity has instituted her Sabbath-day ordinances. She not only requires man to rest, but she summons him to the House of God, and puts him under the instruction of the ministers of truth. From week to week she renews these instructions. She has no complicated educational system. She has nothing to rack and perplex the ill-

* Carlyle.

prepared mind of the laborer seeking repose. She presents the simple, fundamental truths of Religion and Morality. By the living voice of her servants, in a public, miscellaneous assemblage, her brief, solemn and divinely-authorized message is delivered. What she communicates is the beginning of wisdom—the fear of the Lord; and that all men indeed ought to know, but especially those whose opportunities are not such as to suffer them to push their inquiries after truth to a great extent. Thus men receive light on the highest of all subjects, and incidentally on a thousand others. Thus their intellects are kept from languishing, and a real, important and radically true training is imparted to them. Thus the intellect, which otherwise might have been given up for lost—by a sad necessity thrown away in the vortex of worldly cares and manual labor—is rescued; the influences of Sabbath descend after it, and snatch the sinking gem from the gulf. The poor have THE GOSPEL preached unto them.

Consider it but in the light of figures. By the employment of the Sabbath regularly in its appropriate exercises, particularly those which include public instruction, a person who lives seven years, however engrossing and oppressive his situation may have been, has enjoyed one entire year of opportunities, in some respects the best possible, for improv-

ing his mind and heart. He who has lived twenty-one years, has enjoyed three years of such opportunity, and he who has lived fifty years has enjoyed more than seven. Think you that the worldly and selfish master would have so well treated his apprentice or his slave; or that the capitalist would have voluntarily withdrawn for so long a time his wealth from the field of gain for the benefit of those dependent upon its employment; or that the extensive manufacturer would have shut the mill-sluice, or cut off the steam, and turned forth the panting, imprisoned operatives, one-seventh of the time, from his own suggestions of the expediency and benevolence of allowing them some available opportunity of self-improvement? Never, never. But for this beneficent and wise interference of the Sabbath, the slave, the apprentice and the laborer would have lain, body and soul, at the disposal of those by whose power and capital their destinies were controlled; and the intellect of the working-classes would have been offered up, a sacrifice to the insatiable, untrammelled avarice of the employer. The Sabbath interposes between the passion and its victim, and completely protects him for an entire one-seventh of his time.

The Sabbath equally interposes to secure the claim which the workingman's family has upon him as its head and father. A well-spent Sabbath res-

cues the family of the laborer from a condition which, it would not be too much to say, is little elevated above that of the brute herd. Oft-times it requires the utmost endeavors of both parents to supply its simplest necessities. The children, too, as soon as they grow in strength and in years, must go abroad and commence in early life to battle with want. Early in the morning or late at night, the scattered household, worn with toil and vexation, may pass a few moments quietly together, but for the exercise of anything like parental care and discipline, and for the realizing and cultivating of those tender links which unite them, no sufficient opportunity is given. The family institution exists in little more than name.

Nor need we dive into the abodes of penury, but if we look into the households of some of our prominent business men, we shall find the cares of the week materially interfering with the exercise of proper oversight and government on the part of the father. Instruction, counsel and warning cannot be given. Dispositions cannot be watched, or characteristics noted. The authority of the father cannot be clearly or properly exhibited. The father's guiding hand cannot be reached out to steady the faltering step of the child. The laborer indeed is borne away from the circle of loved ones by a necessity so overbearing, that he is in imminent danger of grow-

ing insensible to the finer cords of attachment by which he should be bound to it. He is in danger of forgetting every loftier duty in his absorbing efforts to provide for their needful support. And if that labor were carried on continuously, from day to day, without stated interruption for purposes of a higher character, undoubtedly the family relation would cease to be realized as existing. Christianity, by the introduction of the Sabbath, has but made the laborer's family circle possible. Sunday is the working-man's day at home. It is the leisure of that day which enables him to realize the sweetness and value of home affections, which brings out the strong emotions of his soul in response to them, and which throws a more than poetic beauty around the commonest hearthstone where his loved ones gather. The order and cleanliness which now prevail, the neater and more becoming dresses worn, which bear no trace of toil, but rather call to mind associations of recreation and rest, the quiet that pervades the neighborhood, all combine to set his home in an entirely new and different aspect before him. They touch, as with a gleam of golden light, its inmates and its furniture.

And now surrounded and aided by the hallowing influences of the day, he may exercise the neglected prerogatives of the father, and become the priest and

the guide of his house. He may give his children wise and salutary counsel. He may mark and reprove their faults. He may expostulate with the wayward, and confirm the weak, and labor to lead all in the path of divine wisdom. He may set before them an example of conscientiousness in the careful observance of the day itself. Leading them to the house of God, he may sanction, by all the weight of his influence, the regular and decent performance of that duty. He has opportunity in his use of the day itself, as the Lord's Day, to make upon his house an impression in favor of godliness, such as a whole week's teaching would not produce. Observing the day properly, he gives the whole weight of his influence in his family on the side of Religion, and brings them, in the highest practicable manner, under the power of religious influences. Thus the divinely-appointed family institution reappears; and its high moral objects are realized, being saved from utter desolation and ruin under the absorbing demands of worldliness and pressure of bodily necessities, by the kindred institution of the Sabbath-day. Thus it comes to pass that under the influence of that day, well kept, the family of the most indigent laborer may not be utterly devoid of thrift, order, subordination, virtue; that often from such families arise illustrious examples of piety, and well-directed and virtuous

energy; that the kindliest feelings of human nature may be cultivated in the midst of poverty;

> Relations dear, and all the charities
> Of father, son and husband may be known.

It has been inferred from the *form* of the command to keep the Sabbath, addressed as it is to the head of the family, requiring all under his control to keep it, that it is a Family Institution. The same conclusion has been reached in this connection by a different course of reasoning. If the laboring man's family is not to grow up destitute of subordination, ignorant of God and of duty, unconscious of a power of spiritual gravitation drawing them to the common hearth as a centre of the purest and strongest love, then they must have a day like the Sabbath, recurring at brief intervals, and set apart entirely from the consuming cares of the week, containing in its own hallowed character a strong counteractive to the unavoidable neglects of the six days of unremitting toil. If the Sabbath is a FAMILY INSTITUTION, it is emphatically such to the laboring man.

In fine, whatever is desirable and excellent in Christianity, *that* owes its perpetuity, at least as a practical power in the world, to the defence afforded it by the institution of the Sabbath. It is this holy day, with its sacred observances, which preserves a

hold among the institutions and in the memories of men, for the living influences of Christianity and of true religion. This one day in seven is given up to religion. In it the peculiar services of Christianity are publicly performed. A whole people unites in giving it outward sanctity. Vast numbers hear the doctrines of Christianity explained and its duties enforced under all the solemnities of public worship. "Its calm and heavenly stillness, when after six days of labor and amusement, the activity, bustle, noise and tumult of worldliness die away, speaks of God. And as the Sabbath sun rises in his glory, and no man goes forth to labor, and all creation seems to listen, there is none who does not feel, more than he ever did before, the omnipresence of Jehovah, and have a more operative conviction that He is of purer eyes than to behold iniquity. Earth becomes like the house of God, and the Sabbath like the gate of heaven. It seems to raise a ladder like that of Jacob; and to show him angels ascending and descending upon it. Above, around, beneath, all seems full of God." One day in seven given up to God; his peculiar sovereignty in, and right over it publicly acknowledged; a large part of it given to the study of his word, and the assemblage of men in devout companies to unite in his worship, must tend powerfully to establish, in the mind of the community, the great

general facts of religion, and the importance of our duty to God. Whatever else of good has been demonstrated in these pages, as flowing from the establishment of Christianity in the world, to the workingman, let him not forget her own ordinance and arrangement for self-preservation, and for the perpetuation of all the blessings she brings to every class in society. Even heathen religions require for their permanence in the popular mind, the recurrence of solemn days, devoted to the exhibition of their prominent beliefs. Remove them, and you undermine the religion as a public institution. So would Christianity perish without the Sabbath. So would the blessed influences of Christianity perish without the Christian Sabbath; and there would remain but the speculative and powerless relics of the system, treasured only in the museum of the philosopher's brain. Radicalism, which desires and seeks the overthrow of the Sabbath, and would proclaim it as the harbinger of a social millenium for the working-classes, has once attained her wish, although she would fain forget it and the consequences. She has made her experiment—and failed; and her failure is registered by the truthful pen of the historian among the carnage and excesses of that carnival of violence which made the civilized world shudder: the French Revolution. It was at that epoch, on many accounts the

most melancholy the world ever saw, that the professed friends of the workingman, the forerunners of those who now would win his ear with the same proposals, succeeded in abolishing all legal enactments and public usages relating to the Christian Sabbath, and in instituting a decade, or week of ten days. It was only with men who in every way had proved themselves incompetent to direct the destinies of a nation, or to provide for the true interests of the workingman; only with men whose humanity had taken its departure, and whose bosoms raged with diabolical passions, that such an enactment as the overthrow of the Christian Sabbath could originate.

And the vital connection between the Sabbath and Christianity is illustrated by the subsequent acts of these revolutionists. Not more than two months elapsed after the renovation of the calendar and the substitution of the decades for Sundays, when, in November 1793, the Christian religion was publicly attacked by the municipality of Paris, with the avowed intention "to dethrone the King of Heaven, as well as the monarchs of earth." At the instigation of this body, the churches were sacked and plundered, and the worship of Reason, in the form of a licentious woman, with attendants of equally abandoned character, was substituted; its institu-

tion being accompanied with the most audacious and abominable licentiousness. "The services of religion were now universally abandoned; the pulpits were deserted throughout all the revolutionized districts; baptisms ceased; the burial service was no longer heard; the village bells were silent; Sunday was obliterated. Infancy entered the world without a blessing; age left it without a hope. In lieu of the services of the church, the licentious *fêtes* of the new worship were performed by the most abandoned females; it appeared as if the Christian truth had been succeeded by the orgies of the Babylonian priests or the grossness of the Hindoo theocracy. On every tenth day a revolutionary leader ascended the pulpit, and preached atheism to the bewildered audience. On all the public cemeteries the inscription was placed: Death is an eternal sleep. After an interval of seven years, the worship of Christianity was restored by Napoleon with the general approbation of the French people. But a ruinous effect was produced by this long cessation of its services; a great portion of the youth of France, now occupying the most important situations in the country, were brought up without receiving any religious impressions in early life. The evil is still severely felt; its consequences are irremediable; it has for ever dis-

qualified the French from the enjoyment of freedom, because it has extinguished the feelings of duty, on which alone it can be founded in the young and influential part of the community."*

* Alison.

CHAPTER XXI.

THE WORKINGMAN'S FALSE FRIEND.

Grand Result of Christian Civilization—Illustrated in our own Country—Far different State of Things in Europe—Type of Christianity known and corresponding Condition of the Workingman there—Hence a new Agency—The False Friend of the Workingman—Hostility of Socialism to Christianity—Revolution its Law—Wise Progress of Christianity—Denial of religious Virtues—Opposite Doctrine of an overruling Providence—Atheistic and grovelling Aims of Socialism—Grandeur of Man's Destiny in the View of Christianity—Socialism overlooks the Individual—A State of Christianized Individuals required—Christian Workman performs his particular Part—If he fails Socially he does not lose his Reward—True Apotheosis of Labor.

We have thus described the grand agencies and influences by which Christianity, operating upon Modern Civilization, has rendered it propitious to the workingman. The advent of Christianity found the skillful artisans of Greece and Rome involved in degrading bondage; her first work was to soften the asperities of this bondage by the most authoritative injunctions of love between man and man. We next find the Christian Emperors, particularly Justinian, laboring to procure the total abolition of the relation of master and slave. The Northern barbarians over

running the Roman Empire at this time, themselves extensive slave-owners, interrupted this process, although they could not altogether put a stop to it. Slavery gave way to the more tolerable institutions of serfdom, and free artisans became numerous and powerful, especially in the cities. At length all political shackles fall. Serfdom disappears, and the miserable brick-makers, pyramid-builders and canal-diggers of the Pharaohs, and the toiling captives of the Roman legions, are succeeded by the powerful Middle Class of Modern Times, made up of such as by the fruit of their toil have arisen from poverty to a true and manly independence.

This has been the grand result of Christian Civilization for the working-classes. Its most complete manifestation is to be found in our own country. We behold the working-classes, after passing through slavery, serfdom and personal freedom, realizing here a fourth stage of privilege, namely, the right of founding, guiding and governing the State. Here they enjoy a condition of comfort, receiving an adequate return in the means of subsistence for their labor. Here in the liberally endowed public schools they have abundant opportunity for the attainment of knowledge and the principal elements of a good education. It is too late to raise any question as to the great moral influences from which this social phenomenon

originated. The existence of such a country as ours, whose laws and whose institutions are so favorable to the interests of labor, is due to Christianity. This is one of the established verities of history. A generation of religious exiles founded it, their sons and descendants framed its laws, and now sixteen and a half millions of its inhabitants are either actually in connection or in sympathy with the great Evangelical denominations of Christianity.

But in a large part of Europe the case is widely different. A pure Christianity is almost unknown. The corrupt form which prevails, and which is the only type present in the minds of vast numbers, when they think and write about it, is little else than a priestly tyranny seeking outward grandeur for itself, and so gladly lending its aid to perpetuate the civil tyrannies from whom it expects aid and countenance in return. The workingman of these European civilizations is indeed free, but reaps few of the advantages which might reasonably be expected to flow from freedom. He has little or no share in the government. The law-makers and the executive owe on responsibility to him. His labors must be severe in order barely to gain a support. Dependent upon the varying chances of trade, he knows not at what moment he may be brought by want of employment to the verge of starvation. Congregated in

great cities as the centres of industrial activity, the lower classes of workmen are compelled to live in a condition the details of which form one of the most horrible pictures ever drawn from human life.

But now, where Christianity is not allowed to carry forward, by its favorite leavening process, the work of amelioration which we have seen so triumphantly accomplished in this country, a new agency arises out of the social and mental ferment of Europe, with the largest professions of friendship for the laborer, and with the most self-confident assurances of capability to meet his utmost wants. As might have been expected, this new agency professed little sympathy with Christianity, but either regarded it as about to pass away and receive an entirely new character, or treated it with contempt, or even went so far as to deny, in so many words, the truth and utility of any religion at all; to ignore the doctrine of immortality, and the existence of the Deity. This was SOCIALISM in its various schools and systems. This is that scheme which makes the workingman the centre of its philosophical system, as it aims to make his interests the rule of its political establishment. It is too flattering to the workingman's pride to fail altogether of a response in his bosom. It was espoused by men of such attainments and such powers of rhetoric, particularly in France; it was based upon such an

undoubted and such a tremendous social necessity, and it threw out so many brilliant suggestions and half-truths, that it could not but draw universal attention. No one with his eyes open can say that it has done no service. Nor can it be questioned that, in some of its particular suggestions, it might well supplement the defects of more orthodox systems. But its arrogance is intolerable. It must rise upon the ruins of all religion, all government, all society. Above all, it must banish from the world the workingman's true friend, Christianity, under whose great ideas and institutions he has been raised from slavery to empire, and from which the socialist himself has derived the true ideas—equality, brotherhood, charity—interwoven with the errors of his system.

Socialism expects mankind to advance, and the condition of the working people to be improved, by sudden revolutionary movements. It is first necessary to demolish all that exists, to cut ourselves utterly loose from the past, and to institute our new order of things, when lo! the wished for millenium is begun. Society is to be destroyed; not taken as it is, and, step by step, led on to its golden-age. The attainments of the past, and the instrumentalities by which they were attained, are to pass for nothing. Something entirely novel in its nature, not guarantied by any experiment, but only by the assurances

of theorists, must be accepted as the true system, and all that we actually possess must be cleared out of the way, to make room for its operations. The question must not be asked: What if this untried device results in failure? It cannot fail, is the categorical reply. The cautious friendship of Christianity is seen in this, that she treasures all the precious gains of the past, and bears them with her in her regular and steadfast movement to future good. Christianity plants one foot upon the sure domain of history, while with the other she finds a place for the nations in the coming realizations of prophecy. Christianity receives the great lineaments of our social condition as of divine appointment. Within those limits she works. Revolution is her declared expedient only in transforming the spiritual life of the individual. All else she trains, cultivates, and matures, giving the new era the familiar appearance of a legitimate child of the past.

Socialism discourages the exercise of those virtues more expressly belonging to the sphere of religion; as patience, submission, contentment. It contends vehemently against the doctrine that a condition of suffering and social disadvantage is to be acquiesced in, as allotted by Providence. It encourages a wrathful, rebellious, malignant spirit; and, deciding that the evils of the working classes spring from a

wrong entirely out of themselves, it summarily chooses the prominent institutions and orders of society as the guilty cause, and directs against them, as an act of justifiable revenge, the full fury of those ungoverned tempers it has developed. It discards the consolation of religion in misfortune; it desires the patience of all the unfortunate in the world to be worn out, and a desperate and wicked revolution to prevail in its stead. The doctrine of Louis Blanc is, that any social system is iniquitous unless it ensures from its very nature the certainty of being able to live by labor. Christianity, on the other hand, reveals that fallen nature in every man which can render nugatory the most complete external arrangements ever made to secure comfort or happiness. It points the suffering workman within, to find there a co-operative cause in the production of his misery. Instead of the awful, godless chaos of the socialists, it shows us a world watched over and guided by Providence, who through dark and trying periods of discipline, is leading the race to its better destiny; a Providence universal and particular; who is fully aware of the condition of every one of his suffering creatures; who doth not afflict willingly, nor grieve the children of men; who will not break the bruised reed, nor quench the smoking flax; who has numbered the

hairs of our head; who feeds the ravens, and who clothes the lilies of the field; who bids us remember that we shall not live by bread *alone*, but by every word that proceedeth out of his mouth.

But Socialism is lost to every religious consideration, denying, as its leaders have generally done, and as their latest and most able teacher, Auguste Comte, ostentatiously does, all religion and all concern for a future state as excrescences to the true system of society.

Man is avowedly and upon premeditation to live for this world and for this only. It is the bodily comfort, the good living, the personal ease, and, if you will, the scientific culture of the workingman, that is to be sought, but his soul is to be ignored. The grand possibilities of a future state, the eternity by whose edge he walks, separated from it by only the frail partition of life, is to be dismissed and forgotten as a dream of enthusiasts. Man is perfectible in himself—all the good his nature is capable of, may be found in the proper direction of his faculties to the objects of the natural world. Christianity itself, with all religions, must disappear as the peculiarities of an age now fast passing away, and science, with nature and humanity alone for its objects, is to take their place. Christianity, on the contrary, be-

friends us by reminding us that to each individual the fashion of this world passeth away, that disappointment falls to the lot of all, but to none more certainly than to him who places his hopes exclusively upon present good, that this uncertain breath must be given up, this scene pass away, and that to every man there can be no more momentous question than, What is this condition to which I hasten so rapidly and so inevitably, and can it be affected for good or for evil by my conduct in the present life? Christianity places a crown of immortality upon the head of man; gives clearness to all his dim longings, and questionings, and fears on religious truth, providing a satisfaction and a solace for them all; opens the eyes of his faith, and ennobles him by her doctrine of God manifest in the flesh, of divine love unspeakably exercised towards him in the atonement, participation in the divine nature, and of light, glory and blessedness to infold both body and spirit on the resurrection morn. These things are, in the view of Socialists, no better than dreams; but if they are, we can say with Edwards: "Now if such things are enthusiasm and the fruits of a distempered brain, let my brain be evermore possessed of the happy distemper. If this be distraction, I pray God that the world of mankind may all be seized with this

benign, meek, beneficent, beatifical, glorious distraction."

But the great error of Socialism is that which is implied in its name. It is an attempt to regenerate the world without regenerating its component individuals. It is an attempt to make the world perfect while the instruments by which this is to be brought about are themselves acknowledged to be exceedingly imperfect. This world is so bad that it cannot be cured but by the desperate remedies of Socialism, yet, it is exactly this evil world which by a single stroke shall make itself perfectly good and marvellously happy. It is by these dubious compliments that the working-classes are deluded into the support of this system. The kisses of an enemy are deceitful. Christianity inflicts the wounds of a faithful friend. It tells man clearly, and in terms to many unpalatable, of his misery, his helplessness, and his sin. It tells him, and the history of the religion and of mankind has proved it true, that without a power descended from heaven and hidden like leaven in the dead masses of mankind, it will be impossible for the race to make true and secure progress. It proclaims as the indispensable preliminary to a new and exalted social order, that every individual undergo that great and decided change in his moral nature, called

the New Birth. Indeed, it makes social considerations secondary, and emphatically proclaims the importance of adjusting one's own personal relations to God as the best security for happiness, whether in an isolated or social condition. It is a state of Christianized individuals which Christianity seeks to form, and this it is which she has approximately achieved in the great Protestant communities of the world. It is by making the workingman himself a Christian, by putting into his bosom the very elements of that order in which his social happiness is to consist, that Christianity secures his happiness. "The kingdom of God is within you. The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Let every workingman become a Christian. That will of itself be a contribution to the perfected social state, in which it is indispensable that the great mass of individuals should undergo a thorough moral renovation. Meanwhile, he is supplied with an unwonted solace for all the afflictions of the present. As the period he longs for still delays, he possesses his soul in patience. The sweet temper, the noble hopes, the symmetry of character inculcated by

Christianity become his, and make him the centre of a better society already, so far as his influence extends, as well as the forerunner of the era of entire social regeneration. He does his part now. Accepting his present position as the divinely appointed sphere in which he is to labor for the accomplishment of the will of God on earth, he devotes himself to it conscientiously, zealously, cheerfully. However laborious, it is accompanied by no curse to him. His nature is in loving accordance with the purposes of the being who assigned it to him. He does it for God, and not for self. He has faith that his calling has a part to perform, and a post of honor to fill in the restitution of human things. He labors to clear it of its defects, its blemishes, and its sins. Though poor, he is incorruptible. He cannot, by hopes of gain, be brought to aid in subsidizing his craft to the service of the evil one. He aims to make it a true benefactor to the race. He thoroughly acquaints himself with its present condition. He gauges its capacity for future advancement, and in proportion to the measure of his endowments and opportunities he, for the glory of God and the good of man, in the exercise of industry, of skill, and of invention, unweariedly endeavors to promote its progress, to enlarge its domain, to increase its power, to

realize its perfection. From its pressing cares he snatches the precious opportunity afforded by the Sabbath for rest of body and refreshment of soul, for the religious instruction of his own mind, and for the attainment of all the high and important ends of the family institution in society.

Thus he falls in with the great plan of Christianity, by the operation of which his condition has already been brought to its present stage of comparative elevation and happiness; the plan, namely, of perfecting the world and the social system of men by perfecting the individuals who compose it. This plan, indeed, is too unostentatious in its character, and too gradual in its movements, to satisfy the gross and impetuous spirit of the Antichrist of modern reform. And the workingman, in many parts of the civilized world, may often be called upon to close his eyes upon a social state whose cruel features towards his class have not been perceptibly relaxed during his lifetime; but as he lays aside his tools, as he bids adieu to his earthly toils, as the vigorous and well-trained sinews relax and lose their cunning, and as the great workshop of the material world fades from his view, the faithful Christian workman yields up to the Supreme Master and Employer an account of his trust, saying, Lord, thou deliveredst unto me five

talents; behold, I have gained besides them five talents more. And his passing soul shall hear the response: *Well done, good and faithful servant; thou hast been faithful over a few things*, I WILL MAKE THEE RULER OVER MANY THINGS. ENTER THOU INTO THE JOY OF THY LORD.

THE END.

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